



IN THIS ISSUE:

STORY
OF THE
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The Improvement Era

November 1964



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Something
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THE COVER

The stately 38½ foot granite shaft at Sharon, Windsor County, Vermont, which marks the birthplace of the Prophet Joseph Smith is framed in the eye of the camera by two trees. Larry B. Nicholson, Jr., of Kansas City is the photographer.

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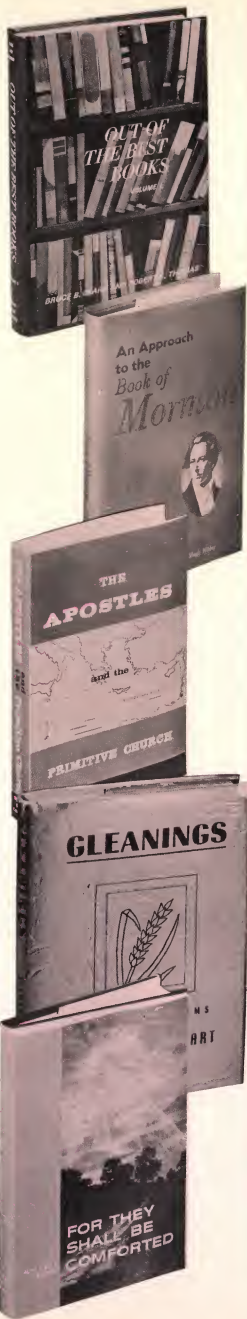
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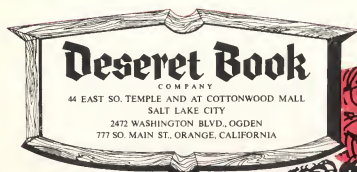
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THE WORLD

When "a letter from our missionary" comes to the Delmar Layton home in Mesa, Arizona, it may have been postmarked in New Zealand, Belgium, or Germany. Three of the four Layton children are now serving foreign missions.

Darley H. has been in the New Zealand Mission since July 1963 and presently is a district leader. Daughter Patricia entered the Franco-Belgian Mission on September 1, 1964, and following her only two weeks later was D. Kent, who is in the South German Mission.

Twelve-year-old Brant has a while to wait before his mission, but he's getting ready. Half of all his lawn-mowing money goes into a missionary fund that was started four years ago with a one dollar contribution by Elder Spencer W. Kimball of the council of the Twelve.

Brother Layton is a member of the Maricopa Stake presidency.



YOUNG PEOPLE SING TOGETHER

Sunday afternoon is singing time for sixty young people in East Ogden (Utah) Stake. These teenagers, under director E. Paul Gilgen, are members of the Ogden 41st-72nd Ward Youth Chorus. Since its formation nearly two years ago, the chorus has sung at Sacrament meetings in their own and other wards, missionary farewells, stake conferences, and ward and stake MIA music festivals.

GOLD MEDALLION WINNER

Gold Medallion winner from Claresholm Ward, Lethbridge (Alberta, Canada) Stake is Selma Elizabeth Toone. She has been awarded her Honor Bee, Mia Joy, Laureate, and seven individual awards. Presently, she is attending Ricks College at Rexburg, Idaho.

DAVIS STAKE EAGLES HONORED

Six Boy Scouts and Explorers in Centerville Third Ward, Davis (Utah) Stake, received the Eagle award at the same Court of Honor recently. Pictured with Dallas Workman, scoutmaster of Troop 510, left, they are, l. to r., Clyde Parker, Bryant Mills, Ray Workman, Glen Parker, Rick Liffert, and Wayne Steed.



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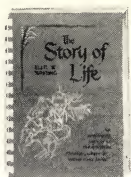
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Man in the Moon



THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

An old tale has it that before the Wright brothers flew, superstitious souls alleged that if God intended man to fly, he would have been born with wings. Arguments favoring or opposing public policy change from age to age. And although some people today are less inclined to tolerate their neighbors' political opinions than in an earlier generation, many opinions about man and the moon are freely expressed. One frequently heard is that there is so much remaining to be done in Wichita, Warsaw, Worcester, Wales, and other parts of the world, why bother with the moon? Why waste all that money that could be spent on education, hospitals, and roads, or privately spent?

Everyone should have his own opinion on this subject. However, here are some considerations that bear reflection.

In terms of the science of his day, Christopher Columbus' great voyage to the New World in 1492 was almost as hazardous as a return trip from earth to the moon may be in 1966. We know where the moon is and how to get there. The course is well-charted, mathematically sustained, and the flight has been demonstrated by substantial engineering performance. Ranger VII made the trip successfully one way in August 1964. Columbus had no valid charts, no truly effective instruments for navigation beyond the mariner's compass, a quadrant, and knowledge of a rhumb line. He sailed almost completely by "dead reckoning" and a supreme faith. His voyages were

costly and somewhat disappointing to the taxpayers and the monarchs, Ferdinand and Isabella.

Yet, in the words of Samuel Eliot Morison, "Christopher, the Christ-bearer, would be the humble yet proud instrument of Europe's regeneration. . . . The First Voyage to America gave Europe new confidence in herself, more than doubled the area of Christianity, enlarged indefinitely the scope for human thought and speculation, and led the way to those fields of freedom which, planted with great seed, have now sprung up to the fructification of the world."

In his great biography of Columbus, which was aided by the Harvard Columbus expedition of 1939-1940 retracing the four voyages in two small sailing vessels, Professor Morison wrote some words which bear repeating:

"At the end of the year 1492 most men in Western Europe felt exceedingly gloomy about the future. [Some people feel that way today.] Christian civilization appeared to be shrinking in area and dividing into hostile units as its sphere contracted. For over a century there had been no important advance in natural science. . . . Institutions were decaying; well-meaning people were growing cynical or desperate; and many intelligent men, for want of something better to do, were endeavoring to escape the present through studying the pagan past." (*Admiral of the Ocean Sea*, Little and Brown, 1942, p. 5.)

It took Columbus and his men

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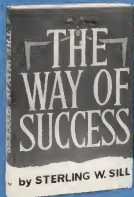
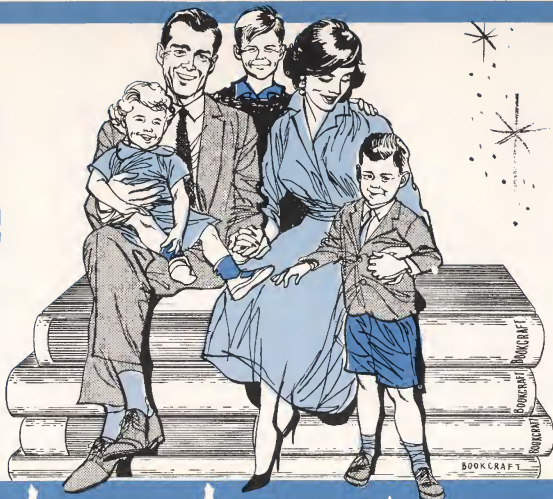
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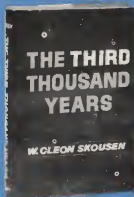
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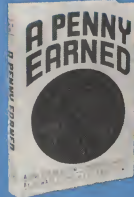
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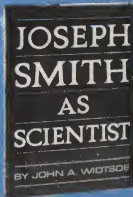
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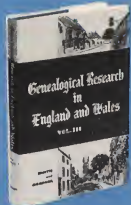
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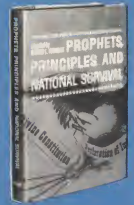
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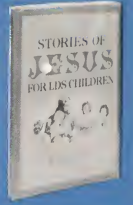
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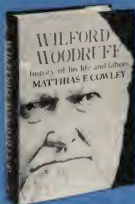
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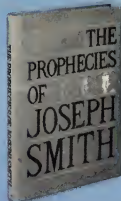
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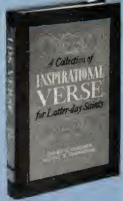
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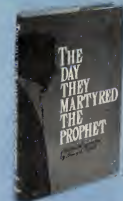
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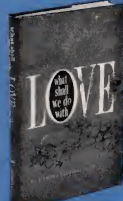
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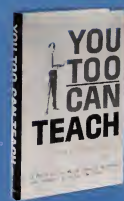
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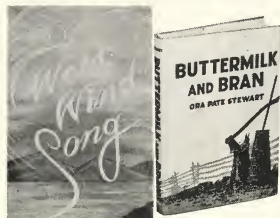
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The Church Moves On

AUGUST 1964

30 Elder Ralph G. Chalker sustained as president of Inglewood (California) Stake succeeding President Austin Gudmundsen. Counselors are Elders Robert M. Smith and William H. Harless. Sr. Both President Chalker and Elder Smith served as counselors to President Gudmundsen.

SEPTEMBER 1964

4 The Philadelphia Orchestra under the direction of Eugene Ormandy joined the Salt Lake Tabernacle Choir under the direction of Richard P. Condie in a concert in the Tabernacle which featured Beethoven's Ninth Symphony.

5 The Salt Lake Tabernacle Choir and the Philadelphia Orchestra spent the day in the Tabernacle recording for Columbia Records.

6 "Nauvoo has been designated and registered as a National Historical Landmark. Under the provisions of the Historical Sites Act of Congress, August 21, 1935, this site possesses exceptional value in commemorating and illustrating the history of the United States." So read the bronze plaque placed in Nauvoo today by Earl Reed of the National Park Service.

Elder Lewis E. Christensen sustained as president of Shelley (Idaho) Stake, with Elders Maurice O. Johnson and Archibald W. Richards as counselors. They succeed President George E. Grover and his counselors, Elders Earl H. Tew and Floyd G. Kelley.

Elder Donald W. Hemingway sustained as first counselor to President Gerhardt Drechsel of Pioneer (Salt Lake City) Stake, succeeding Elder J. Malan Heslop. Elder Joseph N. Nemelka sustained as second counselor, succeeding Elder Hemingway.

8 To the biblical promise of "threescore years and ten" of mortality upon the earth, President David O. McKay has added a legal majority—twenty-one years—in the service of the Lord as today he celebrated his ninety-first birthday. It was a quiet affair, as he continues his recovery from a coronary ailment. He received thousands of congratulatory messages, including one from the President of the United States, Lyndon B. Johnson.

13 Elder Harry A. Scurr sustained as president of Pikes Peak (Colorado) Stake succeeding President Ralph M. Gardner. Elders Dan W. Stoddard and George S. Nixon sustained as counselors. Both President Scurr and Elder Stoddard were serving as counselors to President Gardner.

15 Fire raced through the two-story concrete motion picture studio at Brigham Young University, leaving damage estimated at a half million dollars as it reduced one sound stage and an office and storage areas to rubble. Arrangements were immediately started for the department to continue operations at another location.

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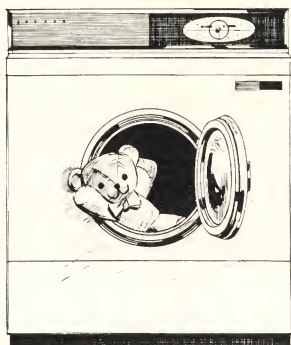
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17 On his way back to Washington, DC, from Canada and the West Coast, President Lyndon B. Johnson stopped in Salt Lake City to visit President David O. McKay. The two visited in President McKay's Hotel Utah apartment for about a half hour.

23 Republican vice-presidential candidate William E. Miller visited President and Mrs. David O. McKay. Congressman Miller, in Utah for the day, made appearances at Ogden, Salt Lake City, and Provo.

25 Special guests—state, civic, and religious leaders—attended a preview guided tour of the newly completed Oakland (California) Temple. The temple will be opened in several weeks for guided tours for the public in the building's pre-dedication period.

26 The First Presidency announced the appointment of Elder Ralph J. Hill, former president of the Texas Mission, and Elder Finn B. Paulsen, former president of the Brazilian South Mission, to the Priesthood Missionary Committee of the Church.

The appointments of Elders Parry D. Sorensen and A. Burt Keddington to the Young Men's Mutual Improvement Association general board were announced.

27 Elder Delmer E. Simpson sustained as president of South Idaho Falls (Idaho) Stake succeeding President Cecil E. Hart with whom he served as second counselor. President Simpson's counselors are Elders Robert B. Harrison and Karl T. Homer, Elder Reed J. Scott, President Hart's first counselor, was released with President Hart.

30 The annual two-day Relief Society general conference began this morning in the Tabernacle with addresses by some of the General Authorities as well as by the leaders of the organization. The second day's work, departmental sessions, was limited in attendance to stake and mission and district board members.



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The Meaning of

Thanksgiving Day is the nearest thing we have to a national religious festival in the United States. Some other nations have times of thanksgiving; the date is not international, the spirit of it is.

In the United States it was celebrated first in New England, as you all know, by the Pilgrims. The term "Pilgrims" is applied here in America to those who first settled at Plymouth in the month of November 1620. The Pilgrims who landed on that bleak New England shore at Cape Cod were Separatists, not Puritans. The Puritans settled in Massachusetts, but the Separatists whom we designate now as Pilgrims settled at Plymouth. Thanksgiving Day originated one year later, in 1621, when Governor William Bradford appointed the day for public praise and prayer after the first harvest. This is what one account gives of the first Thanksgiving:

"In the fall of 1621 the first harvest of the colonists was gathered. The 'corn' yielded well, and the 'barley' was 'indifferently good,' but the peas were a failure, owing to drought and late sowing. Encouraged with the harvest of these fruits but needing more eatables for feasting, the leaders sent four huntsmen

for food of the forest, and in return, 'after a special manner,' the Pilgrims rejoiced together, feasting King Massasoit and ninety men (Indian braves) for three days, and partaking of venison, wild turkeys, water fowl, and other delicacies for which New England was then famous."

That was 343 years ago. The first Thanksgiving was but a formal manifestation of the spirit of praise and thanksgiving that actuated the hearts of the Pilgrims during that first terrible winter in the new country.

They had not forgotten the Lord's providence in their behalf. They had not forgotten their faith and their freedom—and the privilege of worshiping God as their consciences dictated.

Gratitude is deeper than thanks. Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words. Gratitude is shown in acts.

To recall the circumstances of that first hard winter may serve as a means of increasing our spirit of thanksgiving for the things which we possess, and awaken a sense of true gratitude for our present surroundings and for the privilege of living in this wonderful age.

Happiness does not come from things from without; it is a blessing of the heart. And the colonists, who settled at Cape Cod in November 1621 set the day of thanks to Him—a lesson which everybody in the world should learn, that thanksgiving and gratitude spring from the heart, not from outward possessions. Those Pilgrims set us an example to give to God not only words of thanksgiving, but also expressions of grati-



THE EDITOR'S PAGE
BY PRESIDENT DAVID O. MCKAY

Thanksgiving

tude, which is greater than thanksgiving for his blessings to us.

We once listened to Helen Keller, that marvelous deaf and blind woman, in the Assembly Hall when she addressed about 1,700 Sunday School children. Her subject was "Happiness." She was happy. It reminds me of what she said when the first word was spelled into her hand by her teacher—"w-a-t-e-r"; and she learned the name "mother," through her sense of touch. She says in her book that as she went up the stairs that night, she was the "happiest girl in the world."

Two virtues that the Pilgrims possessed that we can apply in our lives today follow. First, and fundamental, was their *faith in God*. That is the very heart of thanksgiving. Washington mentioned it in his first declaration. Every President of the United States has mentioned that this is a day of thanksgiving and prayer. Lincoln expressed it. With faith in our hearts we lift our eyes to heaven, forget our own enmities, our own jealousies, our own hatreds, and think of blessings that are ours. Paraphrasing the words of the old hymn, we count our many blessings, name them one by one, and are surprised at what the Lord has done.

The second virtue is *free agency*, the right and privilege to worship God according to the dictates of our own conscience. You and I accept that, just as we accept the beautiful sunshine, just as we accept these gifts that are ours, such as our eyes and our ears. Children accept it just as they accept a father and a mother and their love.

As this Thanksgiving Day approaches, I am thankful to know that members of the Church and so many people generally, realizing the fact that material possessions alone do not give happiness, are appreciating more than ever before those things which are of most value. I am happy to enjoy with my friends these most worthwhile possessions. To name only a few I would say that I am most grateful:

First, for a noble parentage and a worthy name;

Second, for an abiding faith in a Supreme Being and in the divinity of Jesus Christ;

Third, for the ability and opportunities to enjoy the gifts of God as manifest in nature—all the beautiful things of creation are mine merely for the seeing and the seeking;

Fourth, for affectionate family relationships, loved ones, and loyal friends. He who has even one friend is rich, and I have many who have proved themselves true and loyal;

Fifth, for opportunities to render helpful service in The Church of Jesus Christ of Latter-day Saints; and, above all, for the knowledge that a kind and loving Father will give helpful guidance to all who seek him in sincerity.

It is appropriate, too, that we meet on this day of Thanksgiving as families and in special services. I say with Paul: "... the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15.)

God bless the Church in all parts of the world. May this be a season of peace and thanksgiving for you members everywhere.

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

QUESTION: *"In the priesthood class we were discussing the resurrection and in what manner the body will come forth from the grave. It was the opinion of some members of the class that when the body comes forth it will be just as it was when it was laid down. That is to say, if an arm or a leg*

were missing or the person otherwise maimed, the body would come forth as it was laid down and the restoration of any missing part would be added later. Others thought that it would come forth in physical and mental perfection. We certainly need some proper instruction in relation to this question."

ANSWER: Fortunately the Lord has revealed much concerning the resurrection and has made known that it will be universal. There is a current notion in the world that the resurrection of the dead will be limited to the human family, and even then to only a portion of that family. The revelations of the Lord are extremely clear, however, and the fact is declared that the restoration will be universal. This is to say that every creature that has life shall be restored to eternal life. This is made definitely clear in a revelation to the Prophet Joseph Smith in September 1830 in the following words:

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand." (D&C 29:23-25.)

Jacob, brother of Nephi, in a discourse to the Nephites said:

"O how great the goodness of our God, who prepared a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

"And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

"And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel." (2 Nephi 9:10-12.)

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

Thus we learn that the resurrection will be universal. Not only will this blessing come to the human family but to every other creature. Moreover, the earth itself, which partook of the fall, is to be restored and receive its exaltation.

Hundreds of years before the coming of our Savior, Ezekiel the Prophet had shown to him in vision the resurrection of the dead. Describing this, he wrote

the following:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

"And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

"Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

"Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

"Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." (Ezek. 37:1-13.)

It is customary in parts of the so-called Christian world for scholars to interpret this passage as a figure of speech, having no meaning whatsoever to the general resurrection of the house of Israel. There are many passages of scripture, however, including the statement of the Savior himself, to the general resurrection of all mankind. One of these is as follows:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:26-29.)

The discoveries that man has made in these modern years prove that matter cannot be destroyed. A body may be burned in the furnace or at the stake; it may be eaten by sharks in the great ocean, or in some other manner be consumed; but we have the assurance through the teachings of our Redeemer that the resurrection will be universal and not one soul shall be forgotten and his body be left in the grave. We are assured that the particles, all that are essential to the body, will be brought back again to their proper places and the great vision shown to Ezekiel definitely will be fulfilled. Moreover, memory will likewise be maintained, and we are informed that the wicked will have a bright recollection of all their guilt. Jacob, the brother of Nephi, in teaching the Nephites said this in the previously quoted passage.

There would be no purpose whatever in having the body of any individual come forth from the dead just as it is laid down, showing the effects of disease which would have to be eliminated following the resurrection. Some critical person may arise after reading this and say: "If what you have written is true, and the body will not come forth with its imperfections, then why, when the Savior stood before his disciples after his resurrection, did he have the wounds in his hands, feet, and side, for he asked them to 'handle' him and see that it was really himself they were beholding? Moreover, to convince them, he asked for something to eat."

The answer to this question is that it was done to convince them that they were not beholding a spirit, for a spirit did not have flesh and bones as he had. For a divine purpose of bearing witness, when the Savior appeared to the Nephites, he showed them his hands and his feet. From this we maintain that these wounds continued to appear to the convincing of the Nephites that they might become witnesses of his crucifixion. We are informed by the Prophet Zechariah that when the Savior appears to the Jews at his second coming, he will appear to them just as he appeared to his disciples following his resurrection. The Jews will ask the same question: "What are these wounds in thine hands?" And the Savior will answer, "Those with which I was wounded in the house of my friends." (Zech. 13:6.)

●Eddie kicked a stumbling stone from the path, and chewed on a straw, and kept wondering what the President wanted to see him about. Perhaps he planned to send Eddie on a mission to England or to some far-off island of the sea. Even married men were being called all the time to travel without purse or scrip and spread the gospel to the nations of the world.

Just then a slim girl came out of the post office. Eddie recognized the pink polka-dot dress. Dresses were hard to come by for pioneer girls. They kept them clean and neatly mended and wore them indefinitely. Eddie knew Emma Jane Woods' pretty face was under the sunbonnet long before they met face to face.

"Good morning, Eddie," Emma smiled sweetly. "Nice morning, isn't it, Eddie?"

"Morning, Emmie."

Eddie knew Emma Jane would have stopped and chatted, but he didn't encourage it. A fellow had to go about his business, and his business right now was to see the President.

Eddie sauntered on down the street. Coming out

of the dry goods store was Sadie Miller. Eddie recognized the blue cambric dress. Sadie Miller looked nice in blue. Sadie had hair like corn silk and eyes like bluebonnets.

"Good morning, Eddie. Are you going to the neighborhood corn husking tonight?"

"Hadh't decided."

"I hope you do, Eddie, I'm planning to." Sadie winked slightly.

"Bye now, Sadie."

Eddie sauntered on down the street.

Coming out of the tithing office was Ellen Ashman. Ellen had no sunbonnet on, and her dark brown hair fell in waves over her shoulders.

"Morning, Ellen."

"Why, good morning, Eddie."

After they passed, Eddie turned to look at Ellen and found that Ellen had turned and was watching him. They both smiled in a rather embarrassed way and continued on.

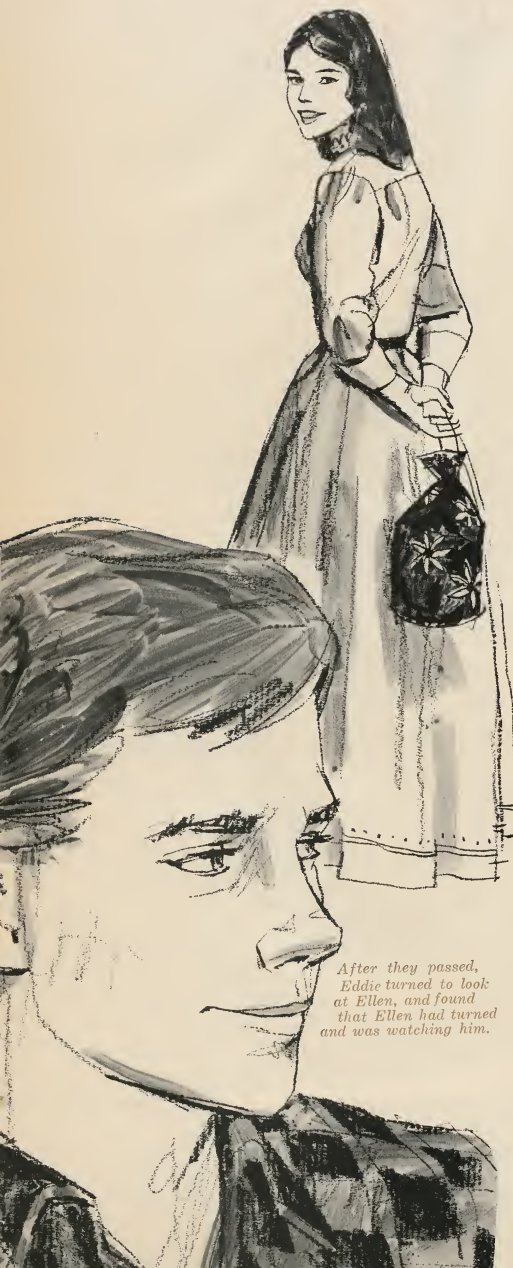
Eddie was in front of the President's office now. There was no putting it off any longer. He knocked.

"Come in." Eddie recognized the President's voice



α- Courting Eddie goes

BY FRANCES YOST



*After they passed,
Eddie turned to look
at Ellen, and found
that Ellen had turned
and was watching him.*

and opened the door and walked in.

"Why, Eddie Webb, glad to see you." The President arose from his chair and grasped Eddie's hand in a firm handshake.

"Sit down, Brother Eddie. I'll get right to the point. A company is leaving in ten days to make a settlement on Corn Creek. I want you to be among the company. You're a fine example of manhood, Eddie. You are handy with the carpenter tools and the ax. You can handle a gun for hunting and for warding off trouble. You are qualified to teach school. You can lead the music and play most any instrument. I want you in this company, Eddie. But there is one qualification which you don't have, Brother Webb."

"I know, sir. I'm shy about speaking in church, sir."

"You're shy, Brother Eddie, about speaking other places, too, I assume."

"What do you mean, sir?"

"To be perfectly frank, Eddie, you are of marriageable age. All the men who are going in this company are married men taking their families. In your case you'll need a wife. Ever thought about the holy bonds of matrimony, Brother Eddie?"

"I . . . I've thought . . ." Eddie started revolving his hat in his hands and shifted awkwardly.

"But you haven't done anything about it. Well, the company leaves in ten days. I suggest you rectify your position as a bachelor in that time. Eddie, you'll have to start courting seriously."

"You mean starting this evening at the corn husking, sir?"

"Starting immediately. Good-bye, Brother Eddie."

"Good day, sir." Eddie, twisting his hat, left immediately.

Eddie started back down the street. His legs trembled beneath him. If the President had asked him to go in search of a mountain lion that was molesting the settlement, he would have had the needed courage. But this courting assignment. He hardly knew where to begin.

Eddie was now walking past the Woods' home. He guessed it wouldn't hurt to call on Emma Jane. He knocked gently.

Mother Woods opened the door. "Why, hello, Eddie. What brings you here this fine morning?"

"I . . . I . . . figured to call on Emma Jane."

"Emma Jane is in the kitchen making bread. Go right in, Eddie."

"Hello, Eddie." Emma Jane beamed with pleasure. "I won't be much longer. Will you take a chair and watch?"

"Thank you, Emmie. Don't mind if I do."

Eddie sat on the edge of his chair. He watched Emma Jane mix the flour, (Continued on page 968)

THE ART OF LECTURING EFFECTIVELY



BY CHARLES R. HOBBS
CO-ORDINATOR OF
SALT LAKE VALLEY
DISTRICT SEMINARIES

teaching
CONDUCTED BY THE CHURCH
UNIFIED SCHOOL SYSTEM

Sunday School has just ended at the Crestwood Ward. Children scamper in every direction as the outside doors of the chapel open. People of all ages step out into the fresh, crisp air of a beautiful Sabbath morning. As the crowd thins, two Sunday School teachers remain near the chapel entrance discussing their teenage classes. Brother Lyle Hardy is speaking to his friend, Evan Peterson, who is an experienced and popular teacher:

"I don't understand why my fourteen-year-olds are so apathetic and unruly in class. I spent two hours preparing my lesson . . . and it flopped! I just don't comprehend why those 'little fixtures' don't appreciate a good lesson when they hear one."

Brother Peterson responds, "What methods did you use in your lesson, Brother Hardy?"

"Methods? Oh, I just *talked* to the kids."

"You mean you lectured to them!"

"Well . . . I guess you could call it lecture. But there's nothing wrong with that. Everybody lectures. Even the effective teachers. After all, the lecture has been the king of teaching methods in schools, even universities, for hundreds of years—perhaps since the beginning of time. And here's something else. I have a good deal of material to present in that class. I'm four lessons behind. Lecturing is the fastest way I know to present the many facts and ideas in the short lesson periods we have, and it is the easiest way of teaching. It takes less time to prepare because all you have to do is know your subject, then stand before the class and talk about it."

"You have a good argument in favor of lecture, Brother Hardy. I agree with part of your logic. But because your class members are not co-operating you can hardly be one hundred percent right. It is true that the lecture is the most frequently used method of teaching. It is also the most abused method of teaching. There is more to effective lecturing than just standing before a class and talking. The teacher's personality, how he uses his voice, and how he combines other teaching techniques along with lecturing determine whether his method is effectively used or is abused. Further, the lecture is a teacher-centered method. Class-involved methods are often more motivating and stimulate greater learning, particularly with younger groups such as your fourteen-year-olds. You see that the lecture per se can hardly be good enough."

"Well . . . perhaps you are right. And yet . . . !"

"Let me explain further. There are at least four other disadvantages in using the lecture method. First, *the lecture is easily misused*, with insufficient lesson preparation a prime factor in its frequent abuse. Most of us are guilty of not spending sufficient time to prepare

a lesson. This deficiency often results in the teacher resorting to the method with which he is most comfortable and experienced—the talking method. It is not uncommon for the habitual classroom talker to become preachy, uninteresting, and even a bore.

"All of us learn best when doing, and the second best approach to learning is seeing—particularly seeing symbolic representations of concepts in objects and pictures. *The least effective approach to learning is hearing.* This is the second disadvantage of the lecture method. Learning naturally takes place in greater measure when doing, seeing, and hearing are combined in one learning activity. The lecture of itself provides for hearing only on the part of the learner. Lecturing may be more justified with older groups who have had sufficient experience in life's drama to enable them to associate the verbal images presented with their previously acquired knowledge, thus effecting proper interpretation and assimilation into their own lives of the ideas presented. Yet, even with adults, greater learning takes place through *seeing* and *doing* rather than by merely *hearing*.

"It is common knowledge among educators that a situation wherein class members are firmly controlled, and yet enjoy freedom to express themselves, is the most desirable type of learning condition. The third disadvantage of the lecture method then, is that *it deprives class members of free expression.* (See chart below.)

THE EFFECT OF THE LECTURE METHOD ON STUDENT FREE EXPRESSION

Four Main Procedures Helpful in Encouraging Free Expression as Determined in a Special Study.¹

1. The maintenance of informality.
2. Helping people to develop a sense of freedom to express themselves.
3. The maintenance of continuous acceptance.
4. Protection of individual status.

The Effect of Using Strictly Lecture Method Relative to Free Expression²

1. Lecture tends to maintain class formality.
2. Lecture allows only the teacher opportunity of verbal expression.
3. Lecture deprives the class member of verbally proving his worthiness of acceptance.
4. Lecture tends to establish teacher's status rather than class member's status.

¹Dorothy W. Baruch, "Procedures in Training Teachers to Prevent and Reduce Mental Hygiene Problems," *Pedagogical Seminary and Journal of Genetic Psychology*, 67, December, 1945.

²What the teacher says and does during the lecture can offset these disadvantages to some degree. The point is that teacher verbalizing without special skills and supportive techniques is not conducive to learning.

(Continued on page 994)

QUESTION: I am seeking information. I studied genealogy at Brigham Young University, and some time ago I read somewhere that the ancestry of Joseph Smith, Jun., had been traced back to Ephraim. Do you know of anywhere, particularly some definite book, that would have this information in it?

I know that I am "of the lineage of Ephraim" and no more.

ANSWER: There is no authentic pedigree known which traces any living person without a break back to Ephraim, the son of Joseph in Egypt. We depend entirely upon the revelations of the Lord, prophetic utterances of his prophets, and inspired declarations of patriarchs in patriarchal blessings for the knowledge that we are of the blood and lineage of Ephraim. Undoubtedly the time will come when we shall have perfect pedigrees, giving every link in the long chain of generations back to Ephraim.

Joseph proved most faithful among the twelve sons of Jacob or Israel. When Reuben, the firstborn, committed serious transgression, "his birthright was given unto the sons of Joseph the son of Israel: . . .

"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." (1 Chron. 5:1-2.)

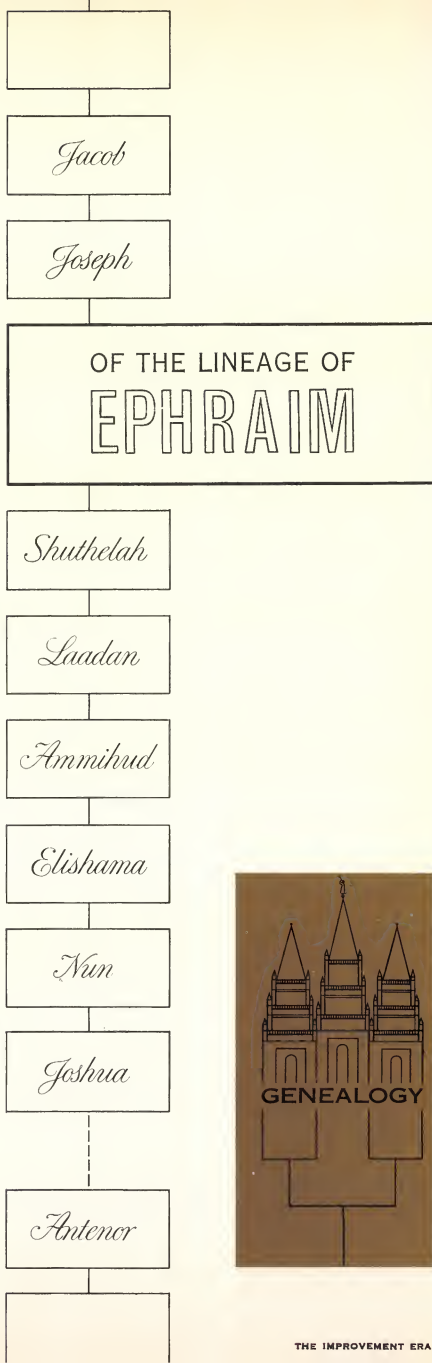
When Jacob in his old age blessed his grandsons Manasseh and Ephraim, the sons of Joseph, he was inspired to give the birthright to Ephraim.

"And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. . . .

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

"And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.



"And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

"... and he set Ephraim before Manasseh." (Gen. 48:13-14, 17-20.)

When Joseph died at the age of 110, he had lived to see Ephraim's children of the third generation. The eldest son of Ephraim was Shuthelah. In the days of Moses, at the first enumeration of the Israelites by tribes, in the wilderness of Sinai after the exodus from Egypt, the tribe of Ephraim numbered 40,500 males over twenty years of age able to bear arms. Elishama, son of Ammihud, the son of Laadan who was descended from Shuthelah, was leader of the tribe of Ephraim, as prince of the tribe of his fathers and captain of the sons of Ephraim. Elishama became the father of Nun, whose son Joshua succeeded Moses as leader of all Israel. Joshua was the chief prince of Ephraim in his day.

From Joshua down there is a long break in the lineage from Ephraim.

Moses Maimonides was born March 30, 1135 at Cordova, Spain, and died December 23, 1204 at Cairo, Egypt. High tribute has been paid him. "He was the greatest theologian and philosopher the Jews ever produced, and one of the greatest the world has seen to this day. As a religious and moral character he is equaled only by a few and surpassed by none." (*Americanized Encyclopedia Britannica*, 20th Century edition, Vol. 6, p. 4048.)

"At his death, ... the grief at the loss of the 'Light of the Age' was universal in the east as well as in the west. And he has ever since been recognized universally as one of the noblest and grandest men of all times: gifted with the most powerful and brilliant qualities of mind, possessed of the most varied and astounding knowledge, and imbued with deep piety and true religion, borne aloft by undaunted energy and glowing zeal." (*Library of Universal Knowledge*, Vol. 9, p. 380.)

This noted scholar obtained possession of manuscript records and pedigrees said to connect many European families with the house of Israel. In a manuscript commentary on the Old Testament, in which he reviewed the blessings of Jacob upon Judah that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:10), Maimonides said this was fulfilled in the fact that the then "reigning families of the world were in great part descendants of the House of David, the King of Israel." He gave a list of many princely

houses of Europe who were descendants from Israel, representing branches of the house of David.

He also spoke of Antenor, king of the Cimmerians, living north of the Black Sea in the year 443 BC, and called him the *chief prince of Ephraim*. In Hebrew genealogy this would mean he was probably the oldest son of the oldest on down from Ephraim through Shuthelah, Laadan, Ammihud, Elishama, Nun, and Joshua (each of whom was chief prince of Ephraim in his day) in patriarchal order of descent.

From this Antenor, according to old pedigrees yet preserved, but based in earlier generations almost entirely on tradition, the early kings of the Franks traced their descent, as also in later generations the Emperor Charlemagne, and actually most of the families in Europe and America today, royal or otherwise. A person of the present generation who can prove his lineage to royal families can trace his pedigree back to Charlemagne on not only one but many lines.

There is scriptural evidence that the Prophet Joseph Smith was descended from Ephraim and his father Joseph. Before his death the latter told his brethren, "... the Lord hath visited me, and I have obtained a promise of the Lord. . . . A choice seer will I raise up out of the fruit of thy loins, . . . and his name shall be called Joseph and it shall be after the name of his father." (Read Genesis 50:24-34, Inspired Version; 2 Nephi 3:4-24.)

President Brigham Young, in a sermon in the Old Tabernacle October 9, 1859, declared:

"Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now before me are the descendants of that Joseph who was sold." (*JD* 7:290.)

Then, speaking more particularly of the Prophet's lineage, he said:

"His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him; and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted—that blood which was in him was pure and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure." (*The Utah Genealogical and Historical Magazine*, Vol. 11, p. 107.)

"The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham. . . . He has watched that family and that blood as it has circulated from its fountain to (Continued on page 998)

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

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THE PRECIOUS THINGS RETURN



PART 1. (Continued)

Too Many Clues. The most arresting and disturbing thing about the Dead Sea writings is the way they have of reminding the reader of everything else he has ever read in Jewish and Christian sources. Here we find the oldest and purest Old Testament readings known, written by the hands of Jews living long before the time of Christ,⁷³ and along with them written by the same hands, many ideas and phrases which have heretofore been thought peculiar to the New Testament, including characteristic expressions of John and Paul! The same pages swarm also with things that we have long associated with the Jewish and Christian apocryphal writings, as well as teachings attributed to various ancient sectarian groups, from the pre-Christian Therapeutae of

Egypt to the ninth century Karaites of Mesopotamia.

And as if to atone for going so far astray, the same documents present sayings that are later to turn up in the writings of the most venerated and orthodox Fathers of the Christian Church and rabbis of the Jews! At the same time these people seem to be particularly close to the Hassidic Jews, who, unlike the rabbis, believed in continuing revelation, and displayed affinities with the medieval Catharian sects and other early fore-runners of the Protestant movement, to say nothing of the Moslems.⁷⁴

Though the overwhelming consensus of the experts is that these people were pre-Christian Jews, their teachings are so very Christian that as eminent an authority as Professor Teicher of Cambridge still maintains

that they can only have been a Christian sect! It will hardly be necessary to point out to the reader that this surprising mixture of a strange kind of Judaism with a strange kind of Christianity ("the Church of Anticipation," Cross called it) is one of the things that has in the past so amused and offended the critics of the Book of Mormon.

The discovery of the Dead Sea Scrolls is "a marvelous story" in which it is not too hard to see the hand of the Lord.⁷⁵ It quickly produced "a whole cascade of revolutions."⁷⁶ Christian scholars, especially Roman Catholic, were at first alarmed at the threat to the "originality" of their version of Christianity and tried to minimize the importance of the Scrolls,⁷⁷ while Jewish experts viewed the new discoveries as a threat to Halachic, "normative," Judaism and in some cases with great severity denounced them as a fraud.⁷⁸ There was real consternation at what the Scrolls were doing to our accepted Bible text, and conservative scholars still try to brush them aside as of little consequence.⁷⁹ But in 1954 the Jews, who had once been cool towards the Scrolls, were glad to pay \$250,000 for just four of them,⁸⁰ and Christian scholars now assure us that "All of us . . . should be proud to claim as part of our heri-

tage those people whom we now know as Judean Covenanters or Essenes.⁸¹

"*The Wretched Apocrypha.*" One of the reasons for the initial neglect of the Dead Sea Scrolls was that when they first came out, no one was prepared to cope with them. For strictly speaking they are *Apocrypha*, and few scholars were concerned with the Apocrypha when by 1945 their study had "reached its lowest ebb."⁸²

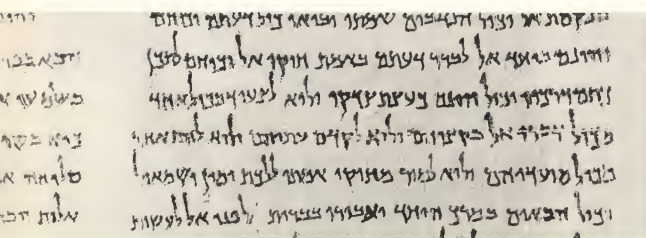
What are the Apocrypha? They are a large body of writings, Jewish and Christian, existing alongside the

Bible? Well, some of them are: The Catholic Bible contains fourteen books which are not found in Protestant versions of the Bible. On the other hand, there are books in our Bible, such as Revelation, Esther, Ruth, Ecclesiastes, and the Song of Songs, which some of the most respected doctors of the Jews and Christians, ancient and modern, think are really Apocrypha and should not be in the Bible.⁸³ Then who decides just what is scripture and what is not? That is just the question: "Outside books?" cries Professor Torrey, "by what authority?

ters, put under the ban a writing that the *early Church* accepted and treasured as scripture? Here we see that later church leaders, none of whom claimed to be the head of the church, actually removed "many precious things" from the record.

But if the authority of those who condemned various "Apocrypha" is dubious, their reason for doing so is not far to seek. For the basic premise of the Jewish and Christian doctors alike from the fourth century on is that prophecy and revelation have forever ceased.⁸⁴ In such a case, the only hope of certitude lay in the possession of an absolutely infallible book of scripture. This allows no place for the proposition that a writing might be partly true and partly false: every syllable of the word of God must be absolutely perfect and above suspicion, for if it is not, if one allows that there might be any inaccuracy whatever in the Bible, then we are in the intolerable position of never being exactly sure whether any particular verse of the Bible is reliable or not. Such was the argument of St. Augustine, and such has remained the position of Christendom since his day.

It follows that all the Apocrypha, not being scripture, are full of uncertainties and therefore to be avoided as a pernicious nuisance. As early as the second century it was declared dangerous to allow any latitude whatever to "outside writings," and from the fourth century on that meant the Apocrypha.⁸⁵ If, as St. Augustine puts it, "men of the most outstanding piety and wisdom often disagree" about the scriptures,⁸⁶ how can men receive guidance from lesser works, including translations of the Bible? Since it was officially declared that "the written fountain of all revelation is the Bible," that source had to be completely infallible.⁸⁷ The reformers condemned the Apocrypha as the doctors of the Church had; it was Karlstadt who first bound a number of works of



Bible, each of which has at some time or other been accepted at true revealed scripture by some Christian or Jewish group. Where do they come from? The actual manuscripts are as old as our Bible manuscripts and are sometimes written by the same hands, but their contents betray widely scattered sources, some of which are orthodox and some of which are not.

Then why bother about them? Because writers of the Bible respect them and sometimes quote them, thus including excerpts of the Apocrypha in our Bible, while all the Fathers of the Church in the first three centuries accept many of them as genuine and quote them as scripture—they cannot be lightly dismissed.⁸⁸

Why are they not included in the

The authority was duly declared, but it continued to be disputed . . . down even into the 19th century."⁸⁵

Consider the case of the Book of Enoch. "Nearly all the writers of the New Testament were familiar with it. . . . It is quoted as a genuine production of Enoch by St. Jude (in the New Testament), and as Scripture by St. Barnabas. . . . With the earlier Fathers and Apologists it had all the weight of a canonical book." Yet, "from the fourth century of our era onward it fell into discredit; and under the ban of such authorities as Hilary, Jerome, and Augustine, it gradually passed out of circulation, and became lost to the knowledge of Western Christendom."⁸⁶ By what authority do Hilary, Jerome, and Augustine, who disagreed widely among themselves on scriptural mat-

which he disapproved together in one cover, gave them the name of "Apocrypha" and declared them "worthless for Christian use."⁹¹ The Synod of Dort (1618-9) and the Westminster Confession alike agree with Bishop Lightfoot that the "wretched Apocrypha" are but a "patchery of human invention,"⁹² and in 1816 the American Bible Society condemned them all as "objectionable books."⁹³

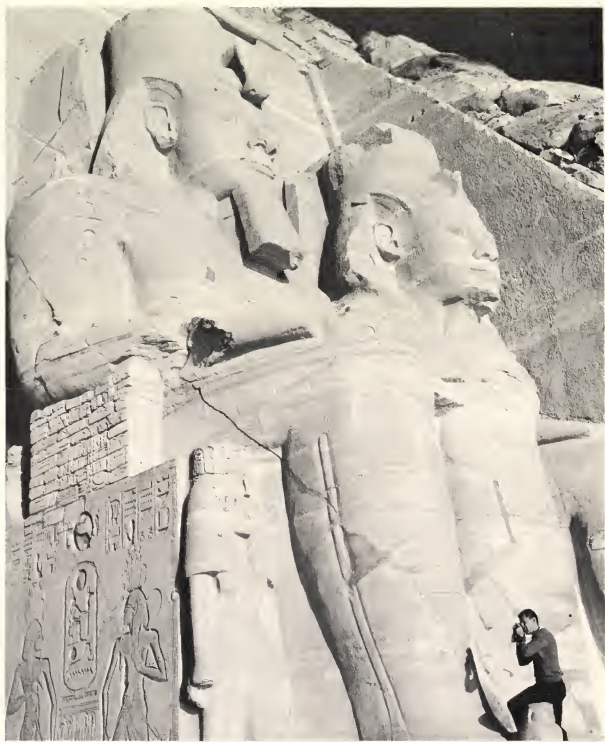
Since the Christian world had for centuries taken a uniform stand against the Apocrypha, is it any wonder that Joseph Smith's double outrage of adding to the word of God while proclaiming the possibility of error in it brought the roof down on his head? The indiscretion of the Book of Mormon was followed by a statement of principle regarding the Apocrypha which was received as a revelation in 1833: "Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. . . . Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited." (See D&C 91.)

The first part of this revelation is a clear statement of the very position taken by Christian scholars today not only regarding the Apocrypha but the Bible as well. Now we rub our eyes when we read in leading Protestant journals: "It needs to be repeated in the strongest possible manner that the hope of absolute certainty based on an Infallible Book . . . is a delusion";⁹⁴ or that God's plan for the human race obviously does not include what is called an "infallible volume of scripture. . . . The Bible . . . was never brought into complete harmony by any

central authoritative 'Board of Editors'";⁹⁵ or Father Herbert's declaration that "the inadequacy of the doctrine of the inerrance of Scripture has demonstrated itself. It is too narrow to fit the facts; it cannot be followed through . . . without special pleading. . .";⁹⁶ or E. C. Blackman's that "The word of God is in the words of the Bible, but it is not to be identified with them . . . but interpreted out of them."⁹⁷

Interpreted by whom? The most learned and devoted men often disagree, as St. Augustine pointed out;

who then shall tell us what the Bible says? There is only one way out, the way indicated in the second part of our revelation, and that is revelation itself. It is not surprising therefore that this upsetting recognition of the fallibility of the Bible should be accompanied by much discussion of the possibility of revelation—a theme that now fills the theological journals. "The return to ideas of inspiration and revelation may be put down as one of the marked trends of our biblical scholarship of the last decade," said S. V. McCasland in



Ramesses II, Pharaoh of old Egypt, symbolizes the glory that was his age and time.

a presidential address to the Society of Biblical Literature in 1953.⁹⁸ And G. W. Bromiley might have been paraphrasing the Doctrine and Covenants when he wrote in 1959: "But since the works are written in the Spirit, they must also be read in the Spirit if they are to accomplish their primary function. . . . In other words, the minds and hearts of the readers must be enlightened by the same Spirit by whom the writings themselves were inspired," though he hastens to add, "This enlightenment or illumination is not properly in-

Sea Scrolls. We do recognize them. Here it is explicitly declared that there is benefit to be derived from the study of these works by those who are enlightened by the Spirit. But on a purely intellectual basis, their study can only lead, as it has, to endless squabbling and confusion. The Prophet was told to leave those who wanted the Apocrypha to read them for themselves, with the distinct understanding that they are full of precious things mingled with interpolations by the hands of men. This today is the recognized con-

he declared that some of the apocryphal deeds and sayings of Jesus are genuine, for until then "the opposite view has been held and in some circles has been exalted into the position of accepted doctrine."¹⁰⁶

In short, the Apocrypha have been until recently an unexplored bog. To this day "there is no regularity, but utter confusion" in their classification.¹⁰⁷ It is now recognized that "literally speaking there are no apocrypha in Jewish literature,"¹⁰⁸ that the early Christians made no distinction whatever between canonical books and Apocrypha,¹⁰⁹ and that the Greek Orthodox Church never made "a formal and authoritative utterance" on the subject.¹¹⁰

The idea of canon vs. Apocrypha is an invention or rather a convention of scholarship, the result of "one long process of cooling and hardening."¹¹¹ The conventional breakdown has been into canon (the books of the Bible), Apocrypha (books found in some Bibles), and Pseudepigrapha (books never qualified as biblical), but the classification is arbitrary and confusing. "A new terminology is needed," Professor Torrey announces; "... the current classification . . . as Apocrypha and Pseudepigrapha is outworn and misleading, supported neither by history nor by present fact."¹¹² "There is no real distinction between them," wrote M. Gaster of the Jewish holy writings, "and their treatment in the hands of the Jews has been precisely the same. They all belong to that vast literature . . . which fall under one head called Midrash or Midrash Agada."¹¹³

A leading Catholic scholar points out another reason for rejecting the old distinction between Apocrypha and scripture, namely that there is between the two a class of writing which because of its high antiquity and prestige in the early Church cannot be relegated to the level of Apocrypha and which at the same time does not qualify as scripture simply because it never happened



Ancient peoples, disciplined by the harshness of their surroundings, left records that have now come to light.

spiration itself."¹⁰⁰

Nor is it surprising that there has been a rather sudden recognition of the fact that ancient Christians did not for a moment regard the scriptures as sealed and final, but down to the middle of the third century were perfectly willing to accept the proposition that more inspired writings might be forthcoming.¹⁰⁰ One of the first Christian martyrs is reported as saying, "If there are ancient faith-promoting books, why can't there be modern ones . . . or why should the present have less authority than the past because of some superstitious veneration of mere antiquity?"¹⁰¹

Section 91 also has a message for those Latter-day Saints who wonder why the Church has not been forward in officially recognizing and adopting such works as the Dead

dition of the Apocrypha, and the policy of the Church towards them has always been the same.

Serious and thorough study of the Apocrypha is, according to Professor Torrey, "a comparatively recent need."¹⁰² And even Professor Zeitlin, a bitter enemy of the Scrolls, calls for a serious study of the Apocrypha, "which had been thrown aside . . . by the Jews, but which should now be reclaimed by them."¹⁰³ Because of the new manuscript finds, "the whole question of canonicity, and the date and fixing of the canon, will have to be restudied. . . ."¹⁰⁴ For we are now told that canonization may have consigned to the Apocrypha a good deal of genuine scripture.¹⁰⁵ In 1957 Professor Riesenfeld "exploded a bombshell" at the New Testament Congress at Oxford when

to get bound in with the other books of the Bible, "an intermediary class," he calls it, of which, however embarrassing, "it is impossible to deny the existence."¹¹¹

The student who goes to encyclopedias and handbooks to learn about the Apocrypha is soon puzzled to discover that no two "official" lists are the same.¹¹² One authority will consider the subject of Apocrypha adequately treated with the discussion of the fourteen apocryphal books of the Bible, while another will list hundreds of interesting titles. Why is there no agreement? Because everything seems to overlap; all these works seem to be forever swapping the same basic ideas and expressions among themselves, so that once we have determined which of the writings are the oldest, we can pretty well rule all the others out as mere repetition. Only, since every apocryphal writing is a composite, no one knows for sure which is really the oldest and who is borrowing from whom. Take the case of the Book of Enoch, for example.

We have seen that the early Christian and patristic writers accepted this work as authentic scripture down to the fourth century, when the great doctors of the church put it under the ban, and it disappeared completely.¹¹⁶ Early in the nineteenth century, an expedition to Abyssinia brought back to England a medieval translation of Enoch into Ethiopic, translated into English by Laurence in 1821. In 1930 a large part of the book turned up in a Greek manuscript of the Chester Beatty Papyrus, another great treasure-trove of manuscripts, confirming and correcting the Ethiopic text, which was many centuries younger. And then in 1950 the oldest fragments of all were found among the Dead Sea Scrolls, this time in Hebrew, thus confirming what scholars had long been loath to believe, that Enoch was both an ancient and a Hebrew record. Though "it comes from many writers and almost as

many periods," its value lies in the fact that "some of its authors—and there were many—belonged to the true succession of the prophets."¹¹⁷ How would such men dare to prophesy in the name of Enoch? They had to, according to R. H. Charles, because the doctors of the Jews gave them no alternative. The latter "could tolerate no fresh message from God, and so, when men were moved by the Spirit of God to make known their visions . . . they could not do so openly, but were forced to resort to pseudonymous publications."¹¹⁸ Even so, Charles himself recognized that part of the book at least may well go back to Enoch himself.¹¹⁹ After all, all the prophets do have much the same message, and the now recognized practice of the prophets of giving out the words of their predecessors as their own receives its first clear statement and justification in the Book of Mormon, where Nephi explains his policy: ". . . for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23. Italics added.) This peculiar and interesting attitude that viewed past events as living again in Israel's present experience is highly characteristic of the Dead Sea Scrolls, but was virtually unknown to scholars before their discovery.

The complexity of apocryphal works is thus by no means a sign of fraud. The fact that "certain considerable portions of the book (of Enoch) belonged originally not to the Enoch literature at all, but to an earlier work," i.e. the Book of Noah, adds to its value rather than lessening it.¹²⁰ Along with the Book of Enoch, known as 1 Enoch and written in Hebrew about 66 AD, we have also an Epistle of Enoch, and a Book of the Secrets of Enoch, or 3 Enoch, written in Palestine before 70 AD and best known as the Slavic Book of Enoch.¹²¹

We cannot dismiss these other works with a smile, because each book is a mixture of things, and they all overlap. One part of 1

Enoch, for example, sounds very Christian and has accordingly been given a title of its own, The Similitudes of Enoch. "Many scholars have held that the work has been interpolated by a Christian editor, and in particular they have found references to the Son of Man to be accretions, and have accordingly removed them."¹²² That is a good illustration of how the experts work, removing from the ancient texts whatever they think does not belong there. First Enoch contains, for example, remarkable parallels to the teachings of Paul.¹²³ Should these "many precious things" be removed? It is the Dead Sea Scrolls that have taken away the license of the learned to cut and slash as they pleased, for they have shown that such things as the Son of Man and the ideas of Paul really do belong in ancient Jewish writings.

Particularly close ties have been noted between 1 Enoch and a very old work called the Book of Jubilees, known in one version as the Lepto-Genesis or Little Genesis, which scholars suggested years ago was the remnant of a lost book of Abraham from which our own Genesis accounts were taken.¹²⁴ Now among the first of the Dead Sea Scrolls to be discovered was one that now goes by the name of the Genesis Apocryphon, the largest part of which is labeled by its editors as the book of Abraham, the other parts being books of Lemech and Noah. These books are so close to Jubilees as to give "the impression of having possibly been a source on which the writer of Jubilees drew,"¹²⁵ Jubilees itself is so full of Christian stuff that it has been declared to be of all Jewish Apocrypha the one presenting Christian apocalyptic ideas "in their most complete form."¹²⁶ The astonishing mixture and overlapping of Jewish and Christian elements in the Enoch writings would thus seem to be something far more fundamental than a mere Christian re-

(Continued on page 974)

STORY OF THE CHURCH

The restoration and growth of the Church of Jesus Christ in this dispensation is a thrilling and inspiring, if sometime heart-rending, story.

For many years the Lord had been preparing a land and a people for this great epoch in the world's history. It might be considered to begin with the birth of a baby in the green hills of Vermont, with marvelous events occurring in western New York and in Pennsylvania. For a few years it is centered in Ohio, Missouri, and Illinois.

A thousand miles of trackless wilderness, and desert mountain valleys that nobody else seemed to want was the stage on which the great drama primarily took place in decades that followed. But soon the world became the stage, and today important scenes are being enacted throughout the Americas, Europe, South Africa, the Pacific, and the Far East.

We invite you, through the pages that follow, to relive briefly through word and picture the story of The Church of Jesus Christ of Latter-day Saints.



Smiths, Youngs, and VERMONT

STORY OF THE CHURCH

BY DONNA HIGGINS
EDITORIAL ASSOCIATE

In 1777 Vermont declared independence, and on March 4, 1791, it was admitted to the union—the first state to be admitted after the original thirteen. For this the Green Mountain State is referred to as the “firstborn.” Apropos it is, then, that the first latter-day Prophet and the second, along with a good number of early church leaders, cite this “firstborn” state as their birthplace.

By 1800 Vermont’s population had grown to 154,465. Farming along the eastern and western slopes of the Green Mountains and along the banks of the numerous streams and rivers was the mainstay. It was an opportune time in many aspects. It was a new era with new ideas, new land, and a new feeling of freedom. Religious liberty had been established by the adoption of the first amendment to the Constitution in 1791, and the Vermont people in general were a religious people. Some of the larger denominations at the turn of the century were Roman Catholic, Congregational, Baptist, Church of England, Protestant Episcopal, Methodist Episcopal, Universalist, and Free Baptist.

Feeling the strength and the trials of this new era were Joseph Smith, Sen., his wife Lucy Mack Smith, and their small family as they settled upon a farm on the border of Sharon and Royalton in Windsor County, Vermont. Because of a loss of money in the mercantile business in nearby Randolph, it was the Smiths’ decision to rent the farm owned by Lucy’s father comprising a tract of several acres lying between the townships of Sharon and Royalton.

Here in the heart of the Green Mountains a man

destined to restore the true religion of Jesus Christ was born. “And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

“ . . . thus prophesied Joseph.” (2 Nephi 3:15-16.)

Joseph Smith, Jun., was born December 23, 1805, the fifth child of Joseph and Lucy, the older members being an unnamed baby girl that lived but a few hours, Alvin, Hyrum, and Sophronia. Life was full of grinding toil for the small boy Joseph and his family. They moved from one farm to another, never prospering, but always trying for a comfortable livelihood and to get the children educated.

The Vermont legislature in 1782 had established a system of primary schools in every township, a high school in each county, and a state university. The local or town authorities had the power to levy taxes for the upkeep of a common school in each township. It was in these common schools that Joseph began his education.

The Smith family had always been interested in religion but found it hard to find a religion with which they were comfortable. While living in Tunbridge, Vermont, Joseph’s father and mother attended Methodist meetings, but this displeased Joseph’s uncle Jesse Smith. In order not to create ill feelings attendance at the meetings was discontinued. The family continued to yearn for a strong religious attachment but was not able to find a satisfactory one.

Joseph's grandfather Asael Smith advocated that men should have free and equal religious liberty, and he seemed to favor the teachings of the Universalists, although some of his family were members of the Congregational Church. Joseph's great-grandfather on his mother's side served as a minister of the Second Congregational Church. Prayers were taught in the homes of Joseph's grandparents. From the influence of these ancestors, a basic belief in God and a strong faith were instilled in the Smith family.

The strong will and faith of Joseph, Jun., became very much apparent while the family lived in Lebanon, New Hampshire. The children were struck with a fever. After Joseph had recovered from the fever, he was hit with a pain in the shoulder that later moved to his leg. Surgeons were unable to determine what was wrong or to relieve his suffering. In order to save the leg it was determined that they should take out the diseased part of the bone. Cords were brought to bind Joseph to a bedstead, but he refused to be bound. He also refused to take any brandy or wine that the doctors offered. He said that he would be able to do what was necessary if his father would just hold him. The diseased part of the bone was removed, and Joseph commenced to recover.

During their stay in the Vermont area, the Smiths lived in the almost adjoining townships of Sharon, Royalton, Tunbridge, Randolph, and Norwich, and in Lebanon, New Hampshire, which was less than thirty miles away. Other children born to the Smiths while in these areas were Samuel Harrison, Ephraim, William, and Catherine.

The Smiths moved from Lebanon, New Hampshire, back into Vermont to a farm located in the township of Norwich. The next three years were failures crop-wise, so Joseph Smith, Sen., decided to move his family to New York where the prospects seemed much brighter. The family left the Green Mountain State for Palmyra, New York, in the spring of 1816 when Joseph was ten years old.

In the southernmost part of Vermont, prior to Joseph Smith's birth, another family was trying to win its living from the farmlands of the "firstborn" state. In 1801 John Young, his wife Abigail Howe Young, and their family moved from Massachusetts to Whitingham, Windham County, Vermont. Here their ninth child, Brigham Young, was born June 1, 1801. The Young family's stay in Vermont was short, as they moved to New York in 1803.

Although Brigham's boyhood was not spent in Vermont, he was exposed to the general atmosphere

A portrait of the Prophet Joseph Smith.



An early portrait of Brigham Young.



of the new era that encompassed the New England states.

At an early age Brigham worked with his father, clearing off new land and cultivating the farm. His parents were devoted to the Methodist religion, and Brigham was taught to live a strictly moral life. However, it was not until he was twenty-two that he became serious about religion. Brigham was taught to read by his mother, and his father taught him from the Bible. His mother died when he was fourteen, and he was hired out as an apprentice to learn the trade of carpenter and painter. At sixteen he was in business for himself.

His ancestry included William Young his great-grandfather, who was among the original proprietors of Barrington and Nottingham, New Hampshire. His grandfather Joseph Young was a physician and surgeon in the French and Indian War.

In the early organization of The Church of Jesus Christ of Latter-day Saints Brigham Young and Joseph Smith would meet. And as leaders were selected to head this great church organization many would find a common bond in declaring Vermont as their birth state.

Among the early church leaders cradled in the "firstborn" state were Heber C. Kimball, Apostle and Counselor, born at Sheldon in 1801; Hyrum Smith, Patriarch and Counselor, born at Tunbridge in 1800; Luke S. Johnson, Apostle, born at Pomfret in 1807; William Smith, Apostle, born at Royalton in 1811; Lyman E. Johnson, Apostle, born at Pomfret in 1811; Erastus Snow, Apostle, born at St. Johnsbury in 1818; Albert Carrington, Apostle, born at Royalton in 1813; Zera Pulsipher, of the First Council of the Seventy, born at Rockingham in 1789; Jacob Gates, of the First Council of the Seventy, born at St. Johnsbury in 1811; Newel K. Whitney, Presiding Bishop, born at Marlborough in 1795; Oliver Cowdery, witness to the Book of Mormon and first Historian of the Church, born at Wells in 1806; George W. Robinson, Church Historian, born at Paulette in 1814; Hiram Page, witness to the Book of Mormon, born in 1800; Samuel Harrison Smith, witness to the Book of Mormon, born at Tunbridge in 1808; and William Marks, president of the Nauvoo Stake, born at Rutland in 1792.

The accomplishments of early church leaders cannot be credited to a state alone. But the spirit of the people within that state, eager to grow and expand, willing to work and till the land, searching for security in a true religion, can instill the will of a people to survive and, with the help of God, to accomplish great things.

STORY OF THE CHURCH New

"I... saw two glorious personages,

The opening ten-year period for Joseph Smith and his handful of spiritual believers had its beginning in the Palmyra woods near the home of his parents in the spring of 1820; and this period reached its climax when he and five associates organized "The Church of Jesus Christ," April 6, 1830, in the Peter Whitmer log home, Fayette, New York. (DHC 1, 75-80.)

During these ten testing years, Joseph Smith underwent a marvelous growth—a rather remarkable physical, mental, and spiritual "transfiguration," that lifted this farmer lad of fourteen years from what he then was into a twenty-four-year-old acknowledged "Prophet of God," a favored leader, a man who had talked with God the Eternal Father and his Son Jesus Christ face to face, who had also been visited by other heavenly messengers, including Moroni, John the Baptist, and Peter, James, and John.

Under the hands of the latter four messengers, the young Prophet had received the Aaronic Priesthood and the Melchizedek Priesthood, the latter being called "the Holy Priesthood, after the Order of the Son of God." (D&C 107:3.) At the time of the organization of the Church, the Prophet had received twenty revelations, running from a few verses to eighty-four, each being an inspired guidepost along an unfamiliar religious highway.

At twenty-four years of age Joseph Smith became the first President of God's restored Church, holding the keys of restoration and organization. Before the close of the organization meeting of the Church, the Lord spoke in revelation, declaring that henceforth Joseph Smith was to be known as "... a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and grace of your Lord Jesus Christ." Then came the command to those belonging to the restored Church:

York-Pennsylvania Period

BY CARTER E. GRANT
EDITORIAL ASSOCIATE

who exactly resembled each other in feature and likeness” JOSEPH SMITH THE
PROPHET (DHC 4, 536)

“ . . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

“For his word ye shall receive, as if from mine own mouth,” for “Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard. . . .

“ . . . I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words. . . .” (*Ibid.*, 21:1, 4-5, 7-9.)

Brigham Young, the second President of the Church, declared that this restored Church of God would not only “revolutionize” the “United States, but the whole world,” rolling forth in power “until the whole earth.

The Susquehanna River winds through the Pennsylvania countryside. Here the Aaronic Priesthood was restored.





This path leads to the Sacred Grove where Joseph Smith went to pray.

is deluged with it, and the righteous are gathered." (John A. Widtsoe, comp., *Discourses of Brigham Young*, 1943, p. 440; also see Daniel 2.)

President Young then gave the following testimony regarding the greatness of the Prophet Joseph Smith:

"It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. . . .

"I honor and revere the name of Joseph Smith. I delight to hear it; I love it. I love his doctrine. What I have received from the Lord, I have received by Joseph Smith. . . .

"I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need be to try and find out these things. . . .

"I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say

that, Jesus Christ excepted, no better man lived or does live upon this earth. I am his witness. . . .

"Joseph continued to receive revelation upon revelation, ordinance upon ordinance, truth upon truth, until he obtained all that was necessary for the salvation of the human family." (Widtsoe, *op. cit.*, pp. 108, 458-459, 461.)

When the Father and the Son visited this foreordained Prophet of God, they opened wide the sealed doors of "The Dispensation of the Fulness of Times." In the Prophet's own words he declares that while seeking the Lord in earnest prayer, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . .

"When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is my Beloved Son. Hear Him!*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; . . .

"He again forbade me to join any of them; and many other things did he say unto me, which I cannot write at this time." (Joseph Smith 2:16-20.)

Some twenty-two years after receiving this first vision, Joseph Smith wrote what has become known as the Wentworth Letter, dated March 1, 1842, addressed to John Wentworth, editor of the Chicago *Democrat*. After giving a brief history of himself and the rise of the "Mormon" Church, including the Articles of Faith, written for the first time, the Prophet also wrote some remarkable information regarding his first vision not hitherto published.

And being desirous that the Saints should know the contents of his message to Congressman Wentworth, the Prophet published this letter in full in the *Times and Seasons* at Nauvoo, March 1, 1842. B. H. Roberts, a former assistant church historian, in his comment about this six- or eight-page letter declares that it "... is one of the choicest documents in our Church literature." (*DHC* 4, 535. See letter in full, *The Improvement Era*, February 1962, presented by Preston Nibley, assistant church historian.)

Regarding the first vision the Prophet writes this remarkable statement, standing as a divine revelation to all the world:

"... I was enraptured in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day." (*Ibid.*, 4, 536. Italics added. See John 14:7-9; D&C 107:43; Heb. 1:3.)

Nowhere does the Prophet record what time in the forenoon he entered the Palmyra woods to pray, neither does he say how long he sought the Lord in prayer, but in the Wentworth Letter, he makes it plain that the coming of the Father and the Son was at "noonday," for, says he, the "noonday" sun was "eclipsed" by the brilliancy of the Father and his Son. The Prophet also states that these messengers gave him a promise "that the fullness of the Gospel should at some future time be made known unto me." (*DHC* 4, 536.) From this information Joseph Smith knew at fourteen years of age that if he qualified he was to be chosen to restore the fulness of the gospel of Jesus Christ to the inhabitants of this earth.

For the sake of brevity and exactness the chief events in the Prophet's life from the first vision to the close of his twenty-fourth year are here listed by years.

While Joseph Smith was seventeen, some three and a half years after the first vision, the Angel Moroni in glory appeared to him five times within twenty-four hours, instructing him and revealing the hiding place of the sacred Book of Mormon golden records near the top of the Hill Cumorah. Out of the great volume of information made known to the Prophet, the author has chosen the following statement from the Wentworth Letter.

Moroni told the Prophet "... that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness to be preached in power unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation." (*Wentworth Letter*, *DHC* 4, 537.)

Following these five glorious manifestations, Joseph Smith met at the sacred hill for instructions from Moroni each September 22 during the next four years, at the close of which he received the sacred records, the Urim and Thummim, and the breastplate from the hands of the angel, September 22, 1827, when he was but twenty-one years of age. Almost a year before receiving the records, Joseph Smith was married to Emma Hale, January 18, 1827. They were living at Father Smith's home when the angel delivered the treasures to Joseph.

Three months after receiving the records, to escape

mounting persecution at his father's home, Joseph and Emma traveled in a wagon with their belongings 128 miles southeast to Harmony, Pennsylvania, where they purchased a three-room lumber home known as the "Jesse Hale home" from Emma's father for \$200.

While the Prophet was twenty-two years old, he and Martin Harris at Joseph's new abode translated 116 pages of manuscript from the golden records, which was the manuscript Martin carried to Palmyra, New York, and lost. On June 15 of that year, 1828, Emma gave birth to a baby boy that lived but a few hours. Its grave and original headstone are still in the McKune Cemetery a few hundred feet east from the site of the old home. After the loss of this precious manuscript there was a ten-month standstill in the work of translation.

While Joseph was twenty-three years of age, a new believer, a schoolteacher from the Palmyra district, Oliver Cowdery, became the Prophet's scribe, and together, between April 7 and June 15, 1829, they

(Continued on following page)

In the center is shown Joseph Smith's three-room home on the Susquehanna River in which most of the Book of Mormon was translated. The left and right wings were added later; the structure burned June 23, 1919.



(Continued from preceding page)

finished the translation—mostly at the Prophet's home but the last part at the Whitmer log home, Fayette, New York.

May 15 of that year on the north bank of the Susquehanna River, southward from the Prophet's home, Joseph and Oliver received the Aaronic Priesthood from the hands of John the Baptist, and a few days later, Joseph Smith and Oliver Cowdery received the Melchizedek Priesthood from Peter, James, and John.

(Joseph Fielding Smith, *Essen*, in *Ch. Hist.*, p. 69.)

At twenty-four years of age, at Palmyra, New York, the Prophet published the Book of Mormon—five thousand copies bound in leather for \$3,000. Martin Harris furnished the money with no thought of being reimbursed. A week or so later, April 6, 1830, at the Whitmer log home, as already presented, "The Church of Jesus Christ" was organized.

Before the end of the year 1830, the Prophet received the book of Moses in eight revelations, and he

STORY OF THE CHURCH

KIRTLAND,

BY BECKI FILLMORE
EDITORIAL ASSOCIATE

The woods were dark and deep, etching black of bare limbs against the dull gray of old snow. They moved with the land up and down gentle inclines and shallow valleys. Only occasionally were trees pushed back from the ragged-edged clearings in which squatted half-formed villages or isolated settlements of a single cabin.¹

A sleigh bounced hard and unevenly over the rutted wilderness road leading to one of these homely villages. It was an excursion into unknown country for the young passenger and his wife, but there was no uncertainty in their bearing. A commandment of the Lord sent them where they went.

In the village of Kirtland the young man ordered the sleigh stopped at the general store. "Gilbert and Whitney," the lettered sign said. Newel K. Whitney was in the store, and it was he whom the young man approached, grasping his hand and exclaiming, "Newel K. Whitney! Thou art the man!"

Taken aback, Newel Whitney responded, "You have the advantage of me. I could not call you by name as you have me."

"I am Joseph the Prophet," said the young man, and smiled. "You've prayed me here, now what do you want of me?"

Though it is true that Joseph had seen in a vision

the Whitneys praying for him to come to Kirtland, the real question on that February day in 1831 was what the Church wanted in Kirtland. Joseph Smith had been commanded by the Lord to move the Church here as fast as possible—those who could not sell or rent their farms quickly should simply desert them—it was that essential for the Saints to move out of the stern-lipped rejection of upstate New York.

So the Church moved to Ohio, a weak infant forced from its cradle before it could learn to walk. It found here a kindness in the air, a gentler atmosphere where it could become strong and begin to feel its destiny. The temporary headquarters of the Church was here until 1838, when the impatiently awaited exodus to Missouri finally took almost all the Kirtland members. During these years the Saints developed reservoirs of strength to meet what faced them—expulsion from Missouri, expulsion from Illinois, battling the cruel dreariness of the plains. Basic doctrine was given, and church organization, through commandments from the Lord, assumed the shape it bears today.

It was Parley P. Pratt who first brought the Church to Kirtland. He had lived near the village and, as an intensely religious person, had belonged to the "Disciples" or "Campbellites." Naturally after joining the Church he returned to share the gospel with his Camp-

¹Autobiography of Parley P. Pratt, p. 28.

also began the revision of the Holy Bible. During these days several future leaders of the Church became converts, including Orson and Parley P. Pratt. Four missionaries were sent 1,500 miles westward to preach to the Lamanites at Independence, Jackson County, Missouri. Sidney Rigdon and many of his followers, including the Whitneys and other future LDS leaders, were converted at Kirtland, Ohio.

In December of that year, the Prophet received a revelation (Section 37) commanding him and his

followers, possibly two hundred strong, to travel westward three hundred miles and establish a new headquarters for the Church at Kirtland, Ohio. Shortly after the Prophet's twenty-fifth birthday, he and his wife and two new converts, Sidney Rigdon and Edward Partridge, the four of them in a sleigh, led the way westward. Father and Mother Smith, the Whitmers, the Knights, Martin Harris, and other converts soon took up their march to Kirtland, where five years later the Prophet dedicated the first Latter day Saint temple.

A Temple Erected

bellite friends. The Campbellites knew the church with divine authority was not on earth, but believed in a doctrine of faith, baptism, and repentance. So when Parley came in November 1830, he made converts rapidly, beginning with his friend Sidney Rigdon. By late spring of 1831 there were over a thousand members in the northeastern Ohio counties around Kirtland.

Most of the Saints regarded Kirtland as a temporary stop, a long layover on the way to Zion in Jackson County, Missouri. Perhaps they were too enwrapped in the glorious tomorrow to see the responsibilities of today. When the Lord first commanded the temple to be built, the Saints seemed almost reluctant to accept the responsibility. But after further direction by the Lord in June 1833, suddenly the spirit caught hold, and the people became anxious to build a temple—the first, they realized, since the temple at Jerusalem. The faith, the excitement, the sense of being where marvelous events of eternal significance were taking place kept them from seeing how impossible their task was—they had no money, no way to get money, no men who were not needed to earn a living, and they were only temporary settlers in the area. But since they were sheltered from the impossibility of the task, they did it.

The Lord gave the plan by revelation. It was a

simple building, single-spired, resembling a New England church house. The interior, very light and open, with pleasing geometric designs in the carved wood, had an unusual arrangement of four vertical pulpits at each end. Joseph Smith was foreman of the quarry crew. Workmen were cared for by the women of the Church, who also gave dishes and crystal from their cupboards to be mixed with the mortar so the temple would shine in the sunlight.

On March 27, 1836, when the temple was dedicated with many heavenly manifestations, it glistened through the tears of women and men who had sacrificed so the Lord could give important keys for this last dispensation in a sacred place.

On April 3, 1836, Joseph Smith and Oliver Cowdery knelt behind a veil which could be lowered between Joseph's pulpit and the congregation and received a visitation from Christ which assured them that the temple had been accepted. Moses appeared and committed the keys of the gathering of Israel and the leading of the ten tribes from the land of the north; Elias committed the dispensation of the gospel of Abraham, and Elijah gave the key to genealogy and temple work for the dead, in the beautiful phrase of love, the turning of the hearts of the children to the fathers. The purpose of the Kirtland Temple had been fulfilled.

(Continued on following page)



Just as these men are doing, the early Saints must have gathered about the dooryard of the Kirtland Temple to talk with wonder and awe about the spiritual gifts which they had seen manifested inside.

(Continued from preceding page)

The temple was used as a meeting place, and when smaller meetings were held, four curtains woven by the women of the Church could be dropped from the ceiling to partition the room into four sections.² In sacred moments great spiritual gifts were given many members of the Church. The Prophet received many revelations here. The upper story was used as a classroom for the School of the Prophets, where Hebrew was a favorite subject, and there were five classrooms in the attic.³ The School of the Prophets, the School of the Elders, and schools for children were an important part of Kirtland life.

When the Saints in Missouri were forced by mob action into refuge in Clay County in 1833, Kirtland suddenly gained new significance. The trek to Zion was obviously delayed and made more difficult. But the Church needed an established headquarters, and Kirtland, where the temple was being built, was the place.

A town plan was drawn up around the temple, and men began planning businesses and buying lots to sell to the Saints who would come to settle. They looked at Lake Erie, fifteen miles north, connected to the East by the Erie Canal. They watched roads plunging fingers of communication from East and West. How could prosperity avoid them? So they bought and sold at inflated prices and totally on credit. It was speculation, but with a giddy excitement in the air, no one stopped to ask where it would end.

The feverishness with which the Saints turned to domestic and business activities and the ease with which they dreamed of security and financial well-being at the same time that they were borrowing money to buy overcoats show how deep was their need to have a place where they belonged and to be out of the grips of poverty. Men planned businesses

to build and houses for their wives with sparkling glass windows and beautiful, monstrous black cook-stoves and gardens for children to play in.

In 1836 a stock company called the Kirtland Safety Society Anti-Banking Company was formed to help men get started on business ventures. It issued notes which were used as currency by members of the Church and other people who would accept them. Then the end came—one financial difficulty piled on another topped by the Specie Circular Act of 1837, which declared that the government would accept only gold and silver in payment for government lands. Banks which did not have enough gold and silver to back up their notes were forced out of business. With them went the Kirtland Safety Society, and many Saints who had built financial dreams on foundations of paper found themselves destitute with bills owed everywhere.

There was another trial which arose like a shadow to their economic difficulties. It was the spirit of apostasy. Many leaders and members lost their faith in the Prophet as they lost their paper riches. At one time five of the Twelve Apostles were talking against the Prophet. These new Saints were still learning that God leads his Church, and he decides who will be at its head.

In 1838, when the Saints finally left Kirtland, they had been tried by the fires of apostasy, poverty, and persecution. Those who waited on that cool July morning for wagons to begin pulling onto the rutted road could look back to the temple in its aura of light and, if the spirit of understanding were in them, could know that what the Lord had set for them to do here had been accomplished. They had been tested, welded, molded. And the keys of eternal power which their Prophet had received would give hope to all people who lived and who would live and who had lived in all ages past.

²Edward Tullidge, *Life of Joseph, the Prophet*, p. 189.

³B. H. Roberts, *A Comprehensive History of the Church*, 1, 390.

STORY OF THE CHURCH Missouri Era

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:26-27.)

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart." (Ibid., 59:18.)

"Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death." (Ibid., 61:39.)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Ibid., 82:10.)

"My son, peace be unto thy soul; thine adversity and thine affliction shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (Ibid., 121:7-8.)

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (Ibid., 121: 33.)

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Ibid., 121:36.)

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy"; (Ibid., 121:41-43.)

These gems of latter-day scripture, and many more, were revealed to the Prophet Joseph Smith in Missouri. Here is the life and time of their settings:

Fort Osage, established in 1808, was the last fort on the then western frontier. The area grew; in 1827 Jackson became a county in the state of Missouri. Fort Osage has been restored, and today, looking east down the Missouri River, one feels the wilderness that was the last century.

Carrying this spirit, turn westward over bustling Missouri highways to nearby Independence, where the Saints first arrived in 1831 as missionaries to the Lamanites. About the middle of July Joseph the Prophet arrived. The next week the Colesville (New York) Branch came as a group to settle. The Prophet dedicated the Jackson County temple site August 3. (D&C 57:1-3.)

The next day the fifth conference of the Church was held in the Joshua Lewis home in Kaw township. On the ninth Joseph departed for Kirtland.

The Saints settled west and southwest of the town of Independence. The first school in the area was established by the Saints in a log building in what is now part of Kansas City (Troost Park). The "School of Zion Monument," dedicated September 14, 1963, marks the spot.

Independence was fast becoming the place for organizing the wagon trains of the Santa Fe and later the Oregon and California trails.

From the beginning these two peoples could not mix: the pro-South Missourians, some of whom had been

years wrestling their land of opportunity; and the Northern Saints who knew it to be the land of Zion. Mistrust on both sides among the settlers grew rapidly. Violence flared as early as 1832.

Many Missourians desired nothing more than to be good neighbors to both sides, and when that became impossible they moved rather than to become involved in the troubles.

Meeting in the first log courthouse on July 20, 1833, a mob demanded the closing of the church store, the discontinuance of its press, and the cessation of manual labor. In events that followed, Bishop Edward Partridge and Charles Allen were tarred and feathered. The printing press was thrown from an upper story of W. W. Phelps' home, and type was scattered in the street, ending the further printing of the Book of Commandments. Copies of that book, from sheets that were hidden in a stable, now bring thousands of dollars. Today, whenever excavations are made in that vicinity, amateur archaeologist-historians sieve the ground hoping to find old type.

An agreement was signed that one-half of the Saints would leave Jackson County by January 1, the others by April 1, 1834, but trouble came on the Big Blue River, October 31.

Nothing but the death or the expulsion of the Saints from the county would satisfy. Heartrending are the accounts of these families, who had been feverishly preparing to move, suddenly realizing that the precious time was not theirs. The Saints fled across the Missouri River in the rain to temporary safety in Clay County.

On Fishing River, now crossed in but an instant between Richmond and Liberty, Zion's Camp arrived from Ohio in June to relieve oppressed fellow-members. Missourians raised arms, but a terrible storm prevented their crossing the river. Dreaded cholera struck the Mormon camp.

Colonel Sconce and Sheriff Gillium of Ray and Clay counties later satisfied themselves that the camp leaders were but trying to effect an amicable settlement of existing difficulties. The Lord revealed, during the utter despair on the mudflats at Fishing River, why Zion could not be redeemed at that time and gave instructions for the discharge of the camp. (D&C 105.) From Zion's Camp, tried and found not wanting, came many of the future church leaders.

In June 1836 persecution broke out in Clay County. Some realized that perhaps the "Mormon problem" could be solved by designating their areas for settlement. Caldwell and Daviess counties were established. Far West begun in 1836, prospered briefly. Apostasy was taking its toll in the Church.

Three startling events took place in October 1838: (1) The battle of Crooked River resulted as brethren marched from Far West to assist outlying Saints. Elder David W. Patten of the Twelve was one who fell mortally wounded. (2) Governor Lilburn W. Boggs issued his infamous extermination order; the Mormons were notified of their choice of banishment from Missouri or death. (3) Fearing bloodshed, the Mormons in another area fled to a blacksmith shop. Belatedly there was little protection as the attackers fired point-blank between the logs of the walls of that building and many Saints fell dead or brutally hurt at what has come to be known as Haun's Mill massacre.

Alexander W. Doniphan was assigned to shoot Joseph Smith and other prisoners in the Far West public

STORY OF THE CHURCH

THE

NAUVOO PERIOD

BY REED BLAKE
FORMER EDITORIAL ASSOCIATE

"... Joseph Smith the Prophet, and Hyrum Smith the Patriarch ... were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob — painted black — of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God!" (D&C 135:1.)

square at nine, November 1. He replied that he was taking his men to Liberty at eight that morning; and if those men were shot, he would testify in the courts that it was cold-blooded murder.

Doniphan was one of many who knew the Prophet to be law-abiding. He had defended him in the courts several times and had taught the Prophet some law. Doniphan was one of the architects for Mormon areas in Missouri in 1836. Later he led the First Regiment of Missouri Volunteers, who performed brilliantly in the Mexican War. His statue holds an honored place at Richmond.

Joseph Smith and other prisoners were taken to a log jail at Richmond. Parley P. Pratt tells how they listened to the foul language of the guards. When the Prophet could stand it no longer, he stood erect and unarmed in his chains, and in the name of Jesus Christ commanded silence from the guards. They wilted in obedience.

The Prophet and five companions were transferred to Liberty Jail for the bitter winter. It is soul-moving to stand on the rough stone floor of that dungeon, now restored by the Church and incorporated into a beautiful Bureau of Information, and read again the elevating revelations received here. (*Ibid.*, 212, 122, 123.)

Old and new enemies joined to prevent the Twelve, from leaving on missions from Far West, April 26, 1839, as a revelation had stated. (*Ibid.*, 118.) Shortly after midnight they assembled on the temple lot, and when the mob arrived, the Twelve were already on their way.

Two of the Three Witnesses are buried at Richmond. The grave of Oliver Cowdery is in a cemetery now cared for by the Church. The stones of pioneer Richmond, some for graves whose exact whereabouts are unknown, have been tastefully arranged. A monument to the Three Witnesses is on this square. David Whitmer's grave is in the city cemetery.

In a natural amphitheater on the Grand River in Daviess County is Adam-ondi-Ahman. Three years before his death Adam counseled his righteous posterity here. The Nephite Tower Hill is adjacent. A stake of Zion functioned here briefly in 1838, as Clay-Caldwell had, beginning in 1834. Today, the fertile rolling plains of Adam-ondi-Ahman have the glorious promise that Adam will sometime again hold another meeting with his righteous posterity. (*Ibid.*, 107:53-56; 116; Daniel 7.)

At Far West seven revelations were received (D&C 113-115, 117-120), including the official name of the Church and the law of tithing. But the city, once a center of the Saints, is a ghost at a country crossroads. One stops and paces the four cornerstones of the proposed temple there and ponders what could have been.

Parts of the temple lot in Independence are now owned by many parties, including several churches, one of which is The Church of Jesus Christ of Latter-day Saints. One stands in that quiet spot that has been surrounded by greater Kansas City and contemplates the temple-crested area that will someday rise here to be, with old Jerusalem, one of the twin capitals of the earth during the millennial reign.

Kansas City Stake and the Central States Mission, bulwarks of the Church, both function in part in western Missouri. There yet remain great events to transpire in this area. The Lord hath spoken it, and surely it will come to pass. May the Saints prepare for them with humility, faithfulness, and devotion.

The Saints spent seven years in Nauvoo. They claimed it as an unwanted swamp land known as Commerce and left it as a mournful monument known as the City of Joseph.

But in between it was called "Nauvoo—the city beautiful," and it was the queen city of the West.

Tucked into a horseshoe bend on the east bank of the Mississippi where the river forms a silver crescent in its broad sweep south, Nauvoo lies in north Hancock County, Illinois, midway down the broad belt of black, loamy soil known as the Hancock prairie that spans five counties. The city had wide streets that crossed at right angles; the houses were mainly of colonial style brick or stone with space in front and back for lawns and gardens; farms were on the outside of town. It was hailed in its day as a new concept in community planning.

The Nauvoo period saw the completion of the

Through the fuzzy focus of age, this 1846 daguerreotype shows the pure whiteness of the Nauvoo Temple rising over the developing city.



organization of the Church and the completion of the Prophet's mission, the erection of a temple of God, the city grow to become the largest—20,000—in the state, the chartering of the first university in Illinois, and the establishment of a high order of living unbeknown on the American frontier, so much so that a Methodist minister from England was moved to write, "I found all the people engaged in some useful and healthy employment. Their place was alive with business—much more so than any place I have visited since the hard times commenced [the depression that began in 1837]. I sought in vain for anything that bore the mark of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with these distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious."

This period produced the organization of the Relief Society; the introduction of the temple ceremonies in their fulness in this dispensation, as they apply to the living and to the dead; the declaration of the church doctrines in the Wentworth letter—the Articles of Faith; and the dedication of Palestine for the gathering of the Jews.

It was also a great period of missionary activity; for instance, when seven of ten Apostles in England returned in 1841, after spending one year in that country, they made this report: five thousand copies of the Book of Mormon printed; British copyright secured for the Book of Mormon and the Doctrine and Covenants; three thousand copies of the hymnbook printed; the establishment of a successful publishing venture, the *Millennial Star*; fifty thousand tracts distributed; a permanent emigration agency created, through which one thousand converts had gone to swell the population of Nauvoo; and a total membership in Great Britain of near eight thousand Saints. Similar successes were also recorded in reports from the East and elsewhere.

Nauvoo was situated on two levels, the Hill and the Flat. On the Flat, at the head of Main Street where it fronted the Mississippi River, were located the Prophet's holdings—the store on the corner of Water and Granger streets; beside the store on the east, the Homestead, the log house that stood just back from the river, to which the Prophet had added a frame wing after moving into it from his nearby tent when Commerce was first settled; around the corner from the Homestead, on Main Street, the handsome Mansion House, a twenty-two room, clapboard, two-story

residence; and across Water Street to the south, in the process of being built when the Carthage tragedy occurred, the Nauvoo House.

Twelve blocks across town, on the brow of the hill section, an equal distance from the river on three sides, stood the Nauvoo Temple. Visible for many miles up and down the river, it was this structure, and the Prophet while he was living, that daily drew to the city authors and journalists from abroad and a score of others.

The Saints were commanded to build this temple in January of 1841: "... and build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood." (D&C 124:27-28.)

The cornerstones were laid on April 6, the eleventh birthday of the Church, by Joseph Smith and others. Five years later, "On Sunday the 5th day of October [1845], through the indefatigable exertions, unceasing industry, and heaven-blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House

Brigham Young's home is simple, sturdy, and midwestern, overshadowed by two great maple trees.



of the Lord in the city of Joseph. From mites and tithing, millions had raised up to the glory of God, as a Temple where the children of the last kingdom, could come together and praise the Lord," recorded the *Times and Seasons*.

Of special pride to Nauvoo and surrounding communities was the Nauvoo Legion, the north Hancock County militia that was said on many occasions to be the finest militia in the state, if not in the country. Numbering about 5,000—making it one of the nation's largest—the legion provided, outside of their work and church duties, the chief activity for the men.

Some of the Nauvoo years were the most peaceful the Saints had known, which left them the opportunity to cultivate themselves culturally and educationally, as well as economically and religiously. The Saints' social activities included dancing in the Prophet's Mansion House, in the cleared areas of the grove, and on the deck of the *Maid of Iowa*, the church-owned steamboat; it included corn-husking parties and pie suppers and the offerings of domestic and debating societies.

Three days before the martyrdom, when the Prophet last looked over the city, he observed, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them."

Joseph Jackson, the apostate Mormon working

against the Prophet, said the Church's enemies had eighteen accusations against the Prophet, and as one failed they would bring up another, this to detain Joseph and Hyrum in Carthage Jail until they could be killed. "The balls are in there," he said, pointing to his pistols, "that will decide the case." (*DHC* 6, 569.)

Two days later—June 27, 1844; five o'clock, 16 minutes, 26 seconds in the afternoon—the martyrdom took place.

In six weeks' time Brigham Young, the President of the Council of the Twelve, accepted the leadership of the Church despite the claims of Sidney Rigdon, and by year's end the Saints saw renewed activity against them. The Nauvoo charter was repealed. Church members from outlying towns were driven to Nauvoo, in other settlements homes and crops were destroyed, and "wolf hunts" against the Mormons were instigated. The activity in time culminated in attacks upon Nauvoo.

In late September of 1845, Brigham Young and the Council of the Twelve announced the Saints' intention to move West when water ran and grass grew. Although they said they would, the enemies of the Saints did not wait until spring. Strife began anew, and the exodus began in the February snow.

The glory that was Nauvoo was drawing to a close.

A serene and gracious way of life is suggested by the vine-covered home of Heber C. Kimball in Nauvoo, belying the turmoil and tragedy in the lives of those who came and went through its doors.

There is an appealing plainness in this first Nauvoo home of the Prophet Joseph, its earlier log half and white clapboard addition looking like strangers to each other.



STORY OF THE CHURCH

"TO YOUR

BY MARBA C. JOSEPHSON
ASSOCIATE MANAGING EDITOR

With cold so intense the broad Mississippi River was frozen over, snowstorms so fierce that the exiled Saints could scarcely see the outlines of Sugar Creek where they made their first camp, suffering from lack of food and clothing so devastating after having been driven from Nauvoo, it could not have been endured, except, as George Q. Cannon said, "These hardships would have been unbearable to a people who had suffered less than the Saints.

"But they had endured so much at the hands of the wicked that they were glad to get away from them and leave them to themselves.

"The fatigue, exposure and hardships they endured there were sweetened by the calm, undisturbed worship of God.

"It was looked upon by every true Latter-day Saint as a privilege to start westward."¹

Refused permission to remain in Nauvoo until spring broke, the Mormons began driving their motley wagons across the river on February 4, 1846, leaving their beloved city to fall into the hands of their enemies and their temple to be defiled and burned.

David H. Cannon, a younger brother of George Q. Cannon, wrote this of his departure from Nauvoo:

"The mob gave us until ten o'clock the next morning to get out, and we got out. We crossed the river the next day, hiring a man to take our wagon and what few personal effects we had down the river. The next morning Brother Lambert took me with him back to Nauvoo while he settled some business, and there we met a platoon of the mob. They asked him if his name was Charles Lambert and told him they had business with him. They led him down into the river and baptized him in the name of the Temple, in the name of the Lord, and everything else they could think of, baptizing him twelve times.

"He still had on his wet clothes but we went up into the town to find a man that had been owing us some money, and he turned out a yoke of cattle on

this account. We called them 'Chance' and 'Lucky' because we got them by chance and it was right lucky we did. We got together several animals, a bull, five oxen, and a cow."²

At Sugar Creek on the desperate westward journey nine children were born one bleak night. Edward W. Tullidge reported this in *The Women of Mormondom*:

"...nine children were born into the world, and from that time, as we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons, in rain-storms and in snow-storms. I heard of one birth which occurred under the rude shelter of a hut, the sides of which were formed of blankets fastened to poles struck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water as it fell, thus protecting the newcomer and its mother . . . and through faith in the great ruler of events, no harm resulted to either.

"Let it be remembered that the mothers of these wilderness-born babes were not savages. Almost all of them were born and educated in the Eastern States . . . they had lovely homes. . . ."³

So devastating was the persecution of the Saints that President Brigham Young wrote to Elder Orson Pratt of the Council of the Twelve that he did not want one Saint left in the United States after the next spring. The letter was dated November 8, 1845, and included the authorization to charter ships and fill them with passengers to sail around the continent of South America to *Yerba Buena*, later to be renamed San Francisco. Those who could get teams during the winter were advised to go by land.

Thus, simultaneously with the expulsion of the Saints from Nauvoo, February 4, 1846, the *Brooklyn* sailed out from New York harbor with its passenger list of 238, 70 men, 68 women, and 100 children. In the hold they carried with them a printing press, a

²From a talk given to the Daughters of the Utah Pioneers in St. George. Reported by Beatrice Cannon Evans in an article on his life. Pp. 307-309.

¹The *Juvenile Instructor*, XVII, 1882; *History of the Church*, pp. 4-5.

TENTS, O ISRAEL"

quantity of schoolbooks, grammars, and slates. The colorful leader of this group of Saints was Samuel Brannan, later to become California's first millionaire.

Although the leaders of the Saints knew where they were going, the main body was not sure. What they did know was that they had been uprooted from the security of their homes, their farms and gardens, their businesses. They were going to the Great Basin—and in their minds this was the place where the Latter-day Saints could find a surcease of persecution from their fellows. True, they must overcome sand, hurdle sage, forage for food for themselves and fodder for their animals, and fight inimical foes, both animal and human. Eventually they would "find the place which God for us prepared, far away in the west."

In Eliza R. Snow's journal she wrote under date of August 28, 1847 as she moved west in a later company:

"On our way to the camp we saw before us a com[pany] of In[dians]. Br. M[arkham] was driving the front team & thinking they were holding a council, he turn'd off the road that we might not interrupt them. They soon made signs for us to return to the road which we did, when they refus'd to let us proceed. They form'd a circle in our front and commec'd a war dance, after which they wanted something to eat: Our people contributed crackers, bread, meat, &c, then they said we might go on—they accomp[anied] us some 3 or 4 ms., much to the annoyance of our teams."⁴

By the end of February, eight hundred men reported at the Sugar Creek encampment with only a scant fortnight's provisions for their own and their teams' needs. This was a great drain on the supplies that President Young and his company had taken and which they had directed the other exiles to take—a full year's supply.

Inspiration came to these leaders—which the world had never experienced before—for the earliest of the groups to move to farming lands on their westward march that they could till the soil and plant crops that



To the Mormon pioneer on the vast prairie, Scotts Bluff moved imperceptibly past the horizon, an unblinking, unfeeling landmark on the trek.

others coming later might harvest. A lesson in co-operation that the world could well look to evidenced self-sacrifice that others could survive.

On March 1, almost a month after the exodus from Nauvoo, the encampment at Sugar Creek disbanded. Five hundred wagons pulled out over the snow and into the cold on their northwesterly route. Accompanying them was the well-trained Pitt's Brass Band which not only afforded much-needed relaxation for the Saints but also presented concerts for the scattered villages along the way.

The trek westward was halted at Richardson Point, fifty-five miles west of Nauvoo, for almost two weeks, since the torrential rains made the roads and streams impassable. By slower trips the longer trek was made until in mid-June the weary Saints reached Council Bluffs. Of this journey H. H. Bancroft wrote:

"There is no parallel in the world's history to this migration from Nauvoo. . . ."⁵

At Garden Grove the planting occurred that those who would follow might find sustenance.

From here the Saints moved to Mt. Pisgah at which place Captain James Allen of the United States army arrived on June 26 and presented *A Circular to the Mormons* offering service to Mormon men who would

⁴Pioneer Diary, *The Improvement Era*, Vol. 46, June 1943, p. 357.

⁵History of Utah, p. 217.



The flat, brown world of Fort Laramie, bordering on the North Platte River, was the halfway stopping point for pioneers crossing the plains.

join in the war with Mexico for a period of twelve months. Captain Allen wished to complete the organization within six to nine days. The brethren at Mt. Pisgah gave him a letter to President Young who at this time was in Council Bluffs. President Young authorized the calling of the Mormon Battalion which was mustered into the army July 7. The money the battalion members received, given in turn to the Saints, helped materially in the success of the Mormon westward movement.

Disbanded on July 16, 1847, at Los Angeles, California, some of the men of the battalion reenlisted for six months; others started for Salt Lake by way of Sutter's Fort and the Sacramento River. There they were employed when gold was discovered. Other battalion members arrived in Salt Lake Valley October 16, 1847.

Across the Missouri from Council Bluffs, Winter Quarters was established. David H. Cannon relates occurrences which were all too common at this place.

"We reached Winter Quarters that fall, and during the winter the Indians killed our cattle, leaving us only a cow. This ended the thought of us starting with the pioneers for Utah in the spring of 1847. Brother Lambert, instead of starting in the spring of 1847, went

down into Missouri intending to start out in the spring of 1848. In crossing the river on the ice returning to Winter Quarters, our wagon broke through with everything we had in it; of course that ended the idea of coming to Zion that year. President Young was there, having come to get his family. He promised us that if we were diligent we would come out the next year."⁶

Winter Quarters was the last resting place of any duration before the long trip across the plains. Here came additional tragedies. Over 600 deaths occurred, and multitudes of the Saints became sick. George Q. Cannon reported: "Among the other difficulties which the Saints at Winter Quarters had to contend with was sickness of a serious nature. The want of vegetables, and the poor diet to which they were confined, had the effect to produce scurvy, or 'black-leg' as it was called there. . . . Potatoes brought from Missouri, had an excellent effect in checking and curing the disease. Above Winter Quarters some miles there had been an old fort, which had been abandoned for some time. There horse-radish was discovered growing. It proved a very great boon to the sick at Winter Quarters as it was a most excellent antidote for the scurvy."⁷

⁶Cannon, David H., *op. cit.*

⁷Cannon, George Q., *op. cit.*, p. 237.

In April the burgeoning of spring moved the Saints in their desire to start on the last leg of their long journey. Now they were face to face with the great desert. Bernard DeVoto was to write later of this region that confronted the Saints: "To the American pioneer as far west as Illinois and Missouri, the word 'prairie' meant a place without trees but with soil so rich that planting might be made. The pioneer followed the Missouri River across the state named for it, and all the way the land was lush and fecund. At the western border of the state the Missouri turned north and the word 'prairie' began to mean 'desert.' From here on the river was the boundary between God's country and the great American desert."⁸

In writing of another desert Dr. Hugh Nibley was to denote the characteristics of all deserts: "The desert has two faces; it is a place both of death and of refuge, of defeat and victory. . . ."⁹

The Saints now had left the prairie and were in the desert—and all that that implied.

President Young selected a company to move forward with all speed westward. On April 5, 1847, six wagons under the direction of Heber C. Kimball were sent west four miles from Winter Quarters. Other wagons as they were ready joined this initial company and together moved thirty-five miles westward. The last great march was being prepared.

On April 16, the company, now fully organized under the leadership of President Brigham Young and consisting of 143 men, three women, and two children, set out on their epoch-making journey.

Of great interest was the meeting on June 28 with Jim Bridger, who told President Young that he would give him \$1,000 for a bushel of corn raised in the basin. Less known was the meeting two days later of President Young and Sam Brannan, when the latter failed in his appeal to have the Saints continue their journey to California.

That the trip was difficult is an understatement. Some of the same problems persisted that had plagued them before—shortage of food and fodder, cold nights and hot days, sickness and death—burial on the plains—and always the extra push to get the most miles from each day's journey. Before the railroad replaced the wagon and the handcart, more than 6,000 Latter-day Saints lay buried beside this long trail to the mountains.

The organization had been imperfect when the Saints left Nauvoo, but before they had gone far, the organization had been perfected—captains of hundreds, captains of fifties, with contracting commis-

saries to purchase corn, fodder, provisions, and such articles as might be needed by the respective companies. As they progressed westward, their dwindling supplies brought a new perspective. Many were content to sell or trade some of their loved possessions to the prairie dwellers for all-important food and fodder. As George Q. Cannon wrote: "They thought they were destitute enough when they started from Nauvoo; but they were becoming accustomed to hardships, and they were willing to 'deprive themselves of articles which under other circumstances, they would have thought they could not live without.'"¹⁰

In the organization provision was made for the relief from the hardships of the trip. Thomas L. Kane reported: "It had the strangest effect in the world, to listen to their sweet music winding over the uninhabited country. . . . It might be when you were hunting a ford over the Great Platte, the dreariest of all wild rivers, perplexed among the far-reaching sandbars, and curlew shallows of its shifting bed—the wind rising would bring you the first faint thought of a melody; and as you listened, bourne down upon the gust that swept past you a cloud of the dry sifted sands, you recognized it—perhaps a home-loved theme of Henry Proch or Mendelssohn. Mendelssohn-Bartholdy, away there in the Indian Marches."¹¹

That the Church was always interested in the betterment of its members may be gathered from the fact previously stated that schoolbooks and slates were carried on the *Brooklyn* for the use of the Saints. As soon as they arrived in Salt Lake Valley schoolteachers were called and schools established for the educating of the young—and old. Music and drama flourished. Even on the plains entertainment was enjoyed.

Indeed, the Saints "found joy and pleasure in what to all human appearance could afford them nothing but misery and suffering."¹²

After the deserts the mountains—and then at last the view of the valley with the lake shimmering in the sunlight in the distance! The women wept—this barren spot in which to begin anew after the verdure and richness of their Nauvoo the Beautiful!

President Young himself, who had been ill for the last part of the trip, took a long look at the valley, which he had seen in vision, and then said, "This is the right place! Drive on!" The first body of the Saints had arrived—others were to follow, and others, and still others until even the mountains around the desolate land would be planted to trees, would abound in dwellings, and all who came would sing, "Zion prospers, all is well!"

⁸Across the Wide Missouri, Houghton Mifflin Co., Boston, Mass., 1947, p. 1.

⁹An Approach to the Book of Mormon. Deseret News Press, Salt Lake City, Utah, 1937, p. 124.

¹⁰Cannon, George Q., *op. cit.*, p. 293.

¹¹The Mormons, Millennial Star, Vol. 13, p. 134.

¹²Cannon, George Q., *op. cit.*, p. 254.

STORY OF THE CHURCH IN PICTURES

On the pages that follow, through the magic of color photography and four-color process printing, and in the fine tradition of November issues of *The Improvement Era* started ten years ago, we bring to you scenes sacred to the hearts of Latter-day Saints. These are of places of significance and importance especially to the beginnings of the Church: the Sacred Grove where the Father and the Son appeared to the boy Joseph Smith; the Smith home in Palmyra, New York; the Hill Cumorah where the Angel Moroni revealed the golden plates of the Book of Mormon; the Susquehanna River on whose banks the priesthood was restored by heavenly messengers and in whose waters Joseph Smith and Oliver Cowdery were baptized; the Kirtland Temple where Jesus the Christ, Moses, Elias, and Elijah appeared to Joseph Smith and Oliver Cowdery; the City of the Saints, Nauvoo, Illinois; Carthage Jail where the Prophet was killed; the monument depicting the pioneer tragedy of Winter Quarters at Florence, Nebraska; the Valley of the Great Salt Lake from the summit of Little Mountain in Emigration Canyon, where the pioneers had their first view of their future home; and Salt Lake City and Valley from the west.

The first nine pictures were taken by Photographer Larry B. Nicholson of Kansas City, Missouri, especially for *The Improvement Era*. The picture of the valley from Little Mountain is by Managing Editor Doyle L. Green. Hal Rumel took the lovely aerial view of Salt Lake.





The Smith Home
Near Palmyra



The Hill Cumorah



The Susquehanna River



The Kirland Temple



The Carthage Jail



Early-day Homes
in Nauvoo





Nauvoo at Sunrise
from across the Mississippi River



"Tragedy of Winter Quarters" Monument



Salt Lake Valley from Little Mountain





Salt Lake Valley, 1964

STORY OF THE CHURCH THROUGHOUT THE WORLD TODAY...

The story of the Church is not to be told alone in words and pictures of events and places. The significant part of the story can be related only in terms of people.

"... by their fruits ye shall know them," Jesus said. (Matt. 7:20.)

Look at genuine Latter-day Saints anywhere and you will find a happy, industrious, humble, and righteous people. They love the Lord, and they love life. Their sincerity and their faith are mirrored in their faces. Their joy is expressed in their actions. Meet a few of them from around the world.

All of the pictures of Europe were taken by Jay Heslop; the ones of South America are by William B. Smart; the photos of the Pacific and the Far East by Doyle L. Green. Others courtesy Church Information Service.



Young people in South America participate in volleyball game.



Students discuss science problem at Church College in Hawaii.



Four missionaries in South America sing for a television audience.



Children of a Sunday School class in Charleroi, Belgium, listen intently to their teacher.



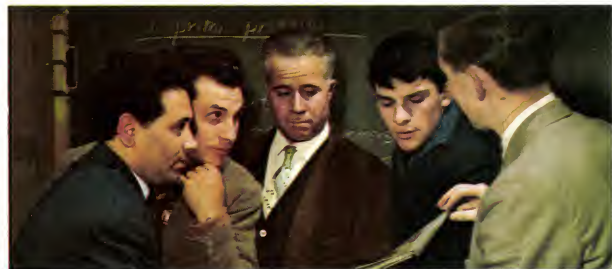
An LDS family in Sydney, Australia, enjoy an outing at the zoo.



Drama is a popular MIA activity throughout the world, as shown by these young people in Paris.



Three Beehive girls in Salzburg, Austria, enjoy the quiet beauty of a fall evening.



Italian church members in Germany receive instruction from missionary.



Performers have attentive audience at youth conference in York, England.



Young people throughout the Church receive daily religious instruction in seminaries such as this in Salt Lake City.



Young Scandinavian girls receive advice from an older member.

Missionaries on Formosa greet Chinese members as they arrive for religious services.



Relief Society sisters in Munich, Germany, gather for workday activity.



Thousands of youth participate in MIA dance festival in Salt Lake City.



Tahitian family hold evening worship service in banana grove.



Happy children of a Primary class in Paris, France.



Building missionaries at work on chapel in Ebnet, Switzerland.



MIA dancers in Holland entertain in their branch.



The CHURCH TODAY

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

The heritage of the Church written of in the previous pages brings a thrill with each thought. Yet, in a larger and very real sense, each new convert partakes of that church heritage and makes it his own when he comes from the waters of baptism. At that moment he also gives to his fellow members of the Church his own wonderful heritage—and the Church becomes stronger because of it.

Now, around the world the Saints in their own tongues sing such favorite church songs as "High on the mountaintop," and "Firm as the mountains around us, . . . O youth of the noble birthright, Carry on, carry on, carry on!" Many of the singers live on the broad plains of the earth or the islands of the sea. They have never seen the mountains so glorified in song. But the heritage and blessings are all theirs as members of the Church.

The Church today is truly and literally "... a chosen generation, a royal priesthood, an holy nation, . . ." (1 Peter 2:9) within the many nations of the earth. In most of the homes in the Church at least one member—a father, a son, or both—holds the priesthood. What is this precious priesthood? It has been called "the power and authority of God delegated to man on earth to act in all things for the salvation of men. It is the power by which the gospel is preached; by which the ordinances of salvation are performed so that they will be binding on earth and in heaven; by which men are sealed up unto eternal life, being assured of the fulness of the Father's kingdom hereafter" . . . (Bruce R. McConkie, *Mormon Doctrine*, p. 535.)

In one of the great revelations on priesthood, the Lord has said:

"For whoso is faithful unto the obtaining these two [Melchizedek and Aaronic] priesthoods of which I

have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.)

Those who labor in the Church with all diligence—the General Authorities and stake, mission, ward, and branch officers unto the least ordained—have physical strength and the power of accomplishment beyond the mere powers of normal men.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. . . .

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (*Ibid.*, 84:34, 38.)

The priesthood in this Church is the eternal power of the earth and of the heavens. The "power of the priesthood" is associated in many hearts with blessings given the sick (and the recorded instances of divine intervention would fill volumes), or as a guide as one travels "the Lord's errand" over unfamiliar trails; but it can be, and is, the righteous control in the home and in all the everyday affairs of life.

Under the direction of the priesthood, there are now four programs in operation in the Church: home teaching, missionary, church welfare, and genealogy with its closely allied work in the temples.

President David O. McKay has said, "Home Teaching is a divine service, a divine call," and "Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, . . ." At least once a month the homes of the Saints are opened to their priesthood home teachers. (Relief Society visiting teachers are also regularly welcomed into the homes.) Here in familiar, friendly surroundings of the home, problems diminish as coun-

sel in the light of the gospel is given.

Twelve thousand full-time missionaries, a literal army of dedicated individuals mostly in their late teens or early twenties, are abroad in the nations of the earth sharing the gospel light with the multitudes that are now seeking to listen. And wherever there is a missionary changing the lives in the field, there are those at home who are living a little closer and realizing the sweet truths that come from church participation.

A decade or so ago a new type of missionary came on the scene—building missionaries. The program was first tried in the South Seas as young natives were called to learn by actually building church buildings under the direction of contractors who had been called from their businesses in Zion on missions for the Church. So successful was the plan that church building missionaries were soon called to the other mission fields of the Church, and now these builders are constructing church buildings in the stakes as well. The members provide for the needs of these builders while the chapel is being built. The young men learn the building trade—something that will be theirs for life—while they are giving full-time service to the Church for their period of the building activity.

"Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. . . ." That summary of the First Presidency was stated soon after the welfare program was instigated anew in the depression-torn year of 1936. It is

Set against the mountains, washed by the sea, the Church College in Hawaii offers the Mormon classic—secular and religious training hand-in-hand.



still the aim of the church welfare program today.

Over the nearly three decades many welfare projects have grown in strength from humble beginnings. Welfare projects, largely agricultural and cannery, have one criterion: Can it be used in the program? So Houston Stake manufactures peanut butter; Kansas City Stake, gelatin; and Kearns North Stake, the related items of egg noodles, macaroni, and spaghetti.

Not only do the projects throughout the Church offer a chance for those less fortunate to work and be given the necessities, but also an important by-product is the brotherhood found by the gainfully employed as they come together by appointment in early mornings, in evenings, or on Saturdays to work shoulder to shoulder on the project.

As the work of the Church is eternal, opportunities are given in the temples for those who live beyond the grave. To assist in seeking the names and the identity of the dead, the Church has one of the largest public genealogical libraries in the world. Hundreds of thousands of printed and handwritten volumes and millions of feet of microfilm are available. Recently completed is the large vault, cut into the granite walls of Little Cottonwood Canyon, southeast of Salt Lake City, where copies of microfilms vital to the Church are stored.

Gathering and arranging genealogical names is but the first part of the story. Men and women from every station in life and from every clime journey to New Zealand, to Hawaii, to the western United States and Canada, to London, and to Bern, Switzerland, to enter the temples and there receive individually the saving gospel ordinances for and in behalf of those who have returned to the spirit world. Temple work is indeed a labor of love for all who participate in it.

The cornerstone of the Church is the priesthood and its attendant authority, but this Church is built upon the individual testimonies of the members, and the church organizations exist to provide activity to help build those individual testimonies.

Working closely with the correlation committees of the Church, the auxiliaries of Relief Society, Sunday School, YMMIA, YWMIA, and Primary are making "complete members" of the Church.

The Sunday School is the Sabbath morning activity.

Relief Society, the weekday activity for women, is the oldest of the church auxiliaries, having been founded by the Prophet Joseph Smith.

The Primary is the weekday afternoon program for young children from three to twelve.

Youth activities are conducted by the Young Men's and Young Women's Mutual Improvement Associations on week nights.

If these organizations change the life of one man or woman, one boy or girl (and that one is multiplied many times during the year), then all the effort put forth by the officers and teachers is well spent.

From the days of the Prophet Joseph Smith the Church has been concerned with education. Brigham Young University is the largest church-related institution of higher learning in the United States. BYU Centers for Continuing Education are now located off the Provo, Utah, campus at Salt Lake City and Ogden, Utah; Idaho Falls, Idaho; and Los Angeles, California.

During 1963-64 forty full-time and 121 part-time Institutes of Religion were operated for LDS college students attending non-church institutions. Seminary classes for LDS high school students were given in 37 states of the Union and in five foreign countries.

Colleges are also operating in Hawaii and New Zealand. The Church also has grade schools in the islands of the South Seas and in Mexico and South America.

More than 400 stakes with more than 3700 wards and independent branches now comprise the Church. Here are the great reservoirs of church leadership and church potential, all built upon—as it is in the humblest of the 2,000 mission branches—the great assets of the Church. That was so in the days of the Savior and in every gospel dispensation. It was so in the days of Joseph Smith and of Brigham Young. It is so today. The priesthood with its authority and personal testimony of the divine truth is the heart and the soul of the church membership, individually and collectively.

How successful is the Church today? Look into the happy life of the completely oriented and church-

centered member (and he can be multiplied by hundreds of thousands in all age groups). The Church is a complete and a satisfying way of life.

Long ago the Lord challenged the Church at Kirtland:

"Wherefore, now let every man [every member] learn his duty, and to act in the office in which he is appointed, in all diligence." (*Ibid.*, 107:99.)

Then, the Church today will be that which is so vividly sung in a revelation in the Doctrine and Covenants:

"The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

"The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength;

And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

"Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, Amen." (*Ibid.*, 84:99-102.)

At Brigham Young University 17,500 students are using a 26,800-seat football stadium, seven-story student center, and fine arts center, all new for this school year.



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A Courting Eddie Goes

(Continued from page 919)

lard, yeast, salt, sugar, and liquid. At length the mixture was in a firm, round mound. Emma Jane lifted the bread from the pan, and set it on the bread board temporarily. She rubbed the dough from her hands, and scraped the remaining dough from the sides of the pan.

"Eddie, come with me to the back door, and I'll feed this to the chickens."

Eddie followed her to the door. "Chick . . . chick . . . chick," Emma called gaily. "The chickens love the flour scrapings," she laughed.

"Well, good-bye, Emmie. No need traipsing across your Mom's pretty rag carpet to the front door, when I can go out the back."

"Eddie, what's wrong? Mountain fever got you? You seem so flushed."

"Nothing's wrong, Emmie. Bye."

Eddie walked on down the path, kicking stumbling stones out of the way. Then an idea popped into his head. He wanted to see how other girls made bread.

He stopped at Sadie Miller's house. He knocked gently on the door. Sadie swung the door open herself. "Why, if it isn't Eddie Webb. What brings you to our house this morning? Are you wanted to escort me to the corn husking?"

"Haven't figured that far ahead, Sadie." Eddie twisted his hat nervously. "I'm being called on a mission. A settlement mission, that is. And since I'm a bachelor I thought I should learn how to make bread. Could I come over next bread-making day and see how it's done?"

"Bread-making day is every day at our house. There are sixteen of us Millers, you know. Mother was just going to start mixing the bread. I'll ask her if I can do it for her, since you came to watch. I'm sure Ma would be glad if I took over. I'd love to give you a lesson in bread-making, Eddie." Sadie smiled at him adoringly.

"You fill your pan to about here with flour. Then you take your potato yeast, and a good handful of salt, and a big smidgen of lard. If you have milk, fine. If you don't, water will do. Then you mix and blend and turn and fold."

Sadie turned the pan with one hand and folded the dough with the other. At length she raised the mound of dough from the pan, and hurried to the back door to feed the leavings to the chickens.

"Thanks, Sadie, for the nice bread-making lesson. I must push on."

Eddie picked up his hat and opened the door.

"How about the corn husking tonight, Eddie?"

"We'll see."

Eddie was gone.

Eddie stopped at the Ashman home, and it just happened Ellen was also mixing bread. He watched her.

Ellen measured the flour carefully. "Sixteen full even cups of flour is what I use. I measure the lard carefully, too. A person needs enough, but it's best not to use more than is needed. It might make for a shortage sometime in the future." Ellen smiled softly.

"Mother received her start of yeast from Grandma Ashman seven years ago. It hasn't turned out a single poor batch of bread. I use half of the yeast and keep half of it for a starter. When the rich potato water is added and some more sugar, there will be enough yeast to divide when we mix bread tomorrow."

"Four level teaspoons of salt is needed, and skimmed milk makes such good bread. A person needs to plan on about two quarts of milk."

As Ellen talked she gently poured the ingredients in and mixed carefully. "One keeps adding a small portion of the milk, enough to absorb every bit of the flour."

Ellen kept working until every bit of the dough was worked in and the pan was clean free of dough. "See, if you are careful getting just the right amount of liquid, the pan is clean as a whistle. Some folks have leavings, but I figure a small amount of dough when raised and baked might save a person's life, if he were starving. So I'm careful not to waste any flour or dough."

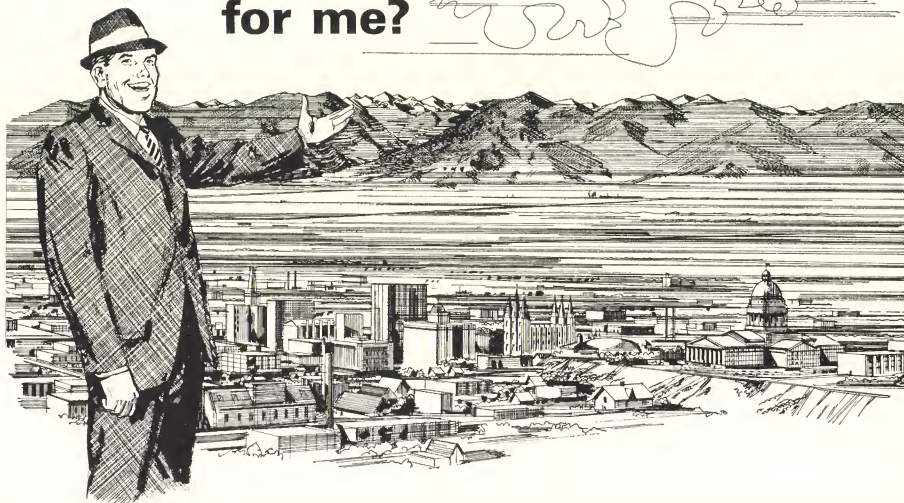
"Waste not want not," I always say," Eddie replied.

"Well, Eddie, that's about all there is to bread-making. After the bread rises a couple of times, divide it into loaves. Let it rise again and bake it in a medium oven for an hour."

Ellen greased the top of her bread

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Handwritten signature: W. R. Jones



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mound, covered it with a clean towel, and washed her hands in the wash bowl, then dried them. As she did so, Eddie did some thinking.

The other girls had thrown out at least a cup of flour and scrapings. Ellen hadn't wasted a morsel. If Ellen were thrifty about making bread, she would be thrifty about other things. Ellen, as did all the Ashmans, paid an honest titling. Why, he had seen Ellen only this morning leaving the titling office.

Ellen never complained about hard work, either. Eddie looked at the girl before him. He liked the tilt of her nose and the twinkle of her eyes. He liked the neatness of her person. Why, even when she was working she was crisp as a Sunday shirt.

"Well, I best be going," Eddie picked up his hat.

"I'll walk to the gate with you, Eddie."

Funny thing, Eddie thought. He hadn't noticed how nice it was to be around Ellen before.

"What are you thinking, Eddie?"

"What? . . . oh . . . huh . . . Ellen, . . . will you marry me? I know I'm not worthy of you. And I haven't much to offer. But I want to get married, and I want to marry you, Ellen."

"I thought you would never get around to asking, Eddie."

"Before you answer, Ellen, it's only fair to tell you: The President wants me to be among the Saints going to settle Corn Creek. I don't want to go without you. But it will be hard for you . . . real pioneering."

"When do you leave?"

"In ten days. I know it isn't much notice. A lady needs time to make arrangements for a wedding."

"My Sunday dress is white, Eddie."

"You're pretty in it, too."

"My mother makes the best poor man's cake. And I would love to decorate our wedding cake, Eddie. The roses are in bloom now. We could decorate the parlor with roses for our reception. And my trunk is just brimming with quilts and linens I have made. Ten days is oodles of time, Eddie. I reckon I can be ready."

"I reckon I'm ready now," Eddie said.

They kissed over the gate, for the first time.

Wisdom . . . is the only liberty.

—Seneca



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*Across the street
 fingers switch on lights
 and people sit down
 together.*

*Try to read.
 Turn up Brahms.
 Check the kitchen.
 Back to the window.
 Stare at the clock.
 Run to the window.*

*Clock stops.
 Heart skips.
 I am stung
 by a swarm of fears.*

*And then—
 in the distance,
 closer coming closer,
 your coated figure.
 You come in
 from the black night.
 You mumble,
 "The bus was late . . ."
 But I am
 rushing to you,
 wetting your coat with tears.*

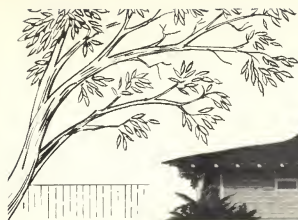
SNOW
 BY HELEN SUE ISELY

1.

*Snow comes so softly
 It makes almost the noise
 Of nothing at all.*

2.

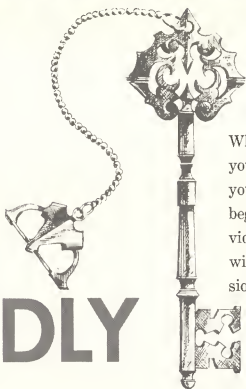
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Since Cumorah

(Continued from page 928)

editing of the texts.

A type of apocryphal literature that has recently come to the fore thanks to new documentary discoveries is the testament form. Jubilees has been called the Testament of Moses, and we now have a Testament of Abraham (in Arabic and Ethiopian, originally written in the first or second century in Hebrew), a Testament of Isaac and Jacob (in Arabic and Ethiopian), a Testament of Job (written by a Jew in Greek in Egypt in the second century), a Testament of Solomon (in Hebrew), a recently discovered Hebrew Testament of Naphtali, a Testament of Isaac (the Coptic text first published in 1958), and the all-important Testament of the Twelve Patriarchs.¹²⁷ These writings are called testaments because in them a patriarch or prophet before his death addresses his children or his followers, giving them prophecies and blessings and foretelling what is to befall them individually and collectively. In every case there is an all-embracing revelation of the whole of human history, centering about a recent vision in which the old man was caught up to heaven and viewed the cosmos and the great plan of salvation in its fullness, including the council in heaven at the creation when it all began.¹²⁸

What we wish to point out here is that the first section of Nephi's book is an abridgment of his father's writings. It is really Lehi's book, and it follows the testament form in every particular: The story of the patriarch's perplexities and wanderings, his journey to heaven and eschatological discourse, and his blessings and admonitions to each of his

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sons are thoroughly typical in every respect, so that it would be perfectly proper to distinguish the first part of 1 Nephi from that hero's account of his own "reign and ministry" by calling it "The Testament of Lehi," its being by Nephi's own account a separate work from his own. (1 Nephi 1:16-17.) Read along with the other old Jewish testaments, it gives an overpowering impression of authenticity, which may some day be demonstrated by the impartial verdict of an electronic computer.

Since part of every testament is an ascension, the works called testaments could be and sometimes are called Ascensions. We have already mentioned the peculiar service of the Assumption (or Ascension) of Moses in determining the nature of the Dead Sea Scrolls deposit.¹²⁹ The testaments of Abraham and Isaac have also been labeled the Assumptions of Abraham and Isaac. Just to show how complicated things get, the Ascension of Moses begins with a section that also has been called the Testament of Moses, written in Hebrew at the very beginning of the first century. This is thrice quoted as scripture in the New Testament (Acts 7:36 and Jude 16, 18), and by early apocryphal writers and church Fathers.¹³⁰ There is an Ascension of Isaiah (also called the Testament of Isaiah) which sounds so Christian that Torrey declared it to be "entirely a Christian composition," though admitting that it was very hard to tell whether such a writing is Christian or not.¹³¹ Thanks to the Dead Sea Scrolls, however, Torrey's verdict must be repealed, and the Ascension of Isaiah must now be classified, according to Flusser, with Jubilees, the Book of Enoch, and the Twelve Patriarchs, which all fuse together.¹³²

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testaments are all apocalyptic in nature, these works could also be entitled Apocalypses—again a mere matter of convenience. The Apocalypse of Moses, the Apocalypse of Baruch, of Sophonia, of Daniel, of Abraham, and of Elijah (first known in 1899) were all first seriously considered at the turn of the century, but, as with the other Apocrypha, we are only just beginning to realize their true significance, the last two being especially important.¹³³ Related works are 3 Baruch, the Remains of Jeremiah (by a Jew in the second century or by a Christian in the third or fourth century),¹³⁴ a book of the Secrets of Moses, with commentary (Samaritan), and a Samaritan story of the death of Moses.¹³⁵ Important pseudo-historical works are the Book of the Lives of the Prophets, the Book of Melchizedek, the Prayer of Manasseh, the History of the Deportation of the Children of Israel (attributed to Jeremiah).¹³⁶ None of these can be condemned outright, but each must be judged on its merits as a whole and in parts. One never knows where an authentic and valuable item might turn up, as in the recently found Book of Joshua in Arabic, containing a good deal not found in our biblical Book of Joshua, but which can be checked against older sources.¹³⁷

Of interest to Latter-day Saints is the Book of Jasher, the first English translation of which was published in Salt Lake City. "There can be little doubt that the Book of Jasher was a national epic," according to Cyrus Gordon; but how much of this particular book goes back to the original? "The time is ripe," he says, "for a fresh investigation of such genuine sources of Scripture, particularly against the background of the Dead Sea Scrolls."¹³⁸

A good illustration of the apocryphal problem is offered by the famous Testament of the Twelve Patriarchs. Completely neglected until very recently, this work was first

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brought to light by Robert Grosseteste, the Bishop of Lincoln, in the early thirteenth century. He thought it was a Christian work and it was duly included in the pages of the *Patrologia*.¹³⁹ Recently two books appeared on the Twelve Patriarchs, one declaring it to be a Christian work that "may no longer be reckoned to the pseudographic literature of the Old Testament. They must be classified among the literary productions of the early Christian Church."¹⁴⁰ The other author reached the opposite conclusion, that the work is "free of any Christian interpolation of any importance,"¹⁴¹ thus agreeing with Charles' earlier verdict, that it was a Jewish writing which had "much influence . . . upon the language of our Lord and of the New Testament."¹⁴² This illustrates how the interpreter can edit a work to suit himself; in this case one group of experts accounts for the Christian material in the Twelve Patriarchs as a Christian *interpolation*, while the other with equal conviction explains the passages as Christian *borrowings*. The Dead Sea Scrolls would seem to favor the latter interpretation.

(To be continued)

FOOTNOTES

¹³⁹M. Greenberg, in *Journal of the American Oriental Society*, 76 (1956), pp. 57-167.

¹⁴⁰"Most of the connections are treated below. For the Karait affinities, see W. Wiedner, in *Jewish Quarterly Review*, 47 (1956-7), pp. 96-103.

¹⁴¹See A. Dupont-Sommer, in *Numen*, II/3 (1955), pp. 168ff.

¹⁴²A. Dupont-Sommer, *The Dead Sea Scrolls* (New York: Macmillan, 1952), p. 96. F. M. Cross uses almost the identical words: "... a cascade of revolutionary advances," in *Christian Century*, August 3, 1953, p. 889. "The little world of biblical scholarship has been turned topsy-turvy by the discoveries, to say the least..." Cross, in *The Biblical Archaeologist*, February 1954, p. 4.

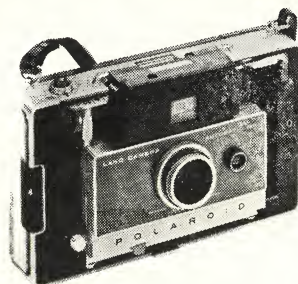
¹⁴³C. Graystone, in *The Catholic World*, 183 (April, 1956), pp. 11-15; A. Metzger, in *Biblica*, 1955, p. 481; G. Molin, *Die Sohne des Lichts* (Vienna: Herold, 1954), p. 186. "That the work of Christ is a recent development is a question that we do not intend to discuss here. Essentially, in fact, it is devoid of interest..." *The Pope Speaks*, 1955, p. 212.

¹⁴⁴J. M. Baumgarten, in *Tradition*, 1 (1958), pp. 209-226; S. Zeitlin, in *Jewish*

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Quarterly Review, 42 (1952), p. 150; 46 (1955-6), p. 215, and often in this journal of which he is editor, denounces the fraudulence of the Scrolls. T. Wesscher, in *Jewish Quarterly Review*, 43 (1952), p. 139, claims that the Scrolls are Kurdish composition of the twelfth century A.D. "The initial reaction of most people" to the Copper Scroll "was to dismiss the scroll as a fairy tale," according to J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 56.

The Isaiah Scroll was received with consternation in some circles," and when other Old Testament texts were read "the results were shocking," F. M. Cross, in *Christian Century*, August 10, 1955, pp. 920-1. "There is still a partial boycott of

the Dead Sea Scrolls on the part of New Testament Scholars. . . . W. F. Albright, in *Journal of Bible and Religion*, 31 (1961), p. 112. The Genesis Apocryphon "for seven years . . . was shifted about from place to place, without any particular care being devoted to it," Y. Yadin, *A Genesis Apocryphon*, p. 12.

"Yadin, *op. cit.*, p. 7.
"J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 11.

"C. Torrey, *The Apocryphal Literature* (New Haven: Yale University, 1945), p. 40.

"A list of 25 apocryphal passages found in our Bible is given by Torrey, *op. cit.*, p. 18.

"Thus Athanasius or a contemporary



SUMMER—FRUSTRATION AND FULFILMENT

RICHARD L. EVANS

Summer is much more than a season. It is a symbol—and a pattern of moods, activities, attitudes. It is the growing of things, the doing of much, the crowding in of much; sometimes the intensity of travel, vacationing, and sometimes overworking at playing and seeking pleasure. It is a season that many seek to hold to, while letting it rush past without accomplishing intended purposes—a season both of frustration and fulfillment. It is the flashing back of heat from city walls and surfaces, and the beauty of the growing fields as God and nature provide sustenance for the future. "In this refulgent summer," wrote Emerson, "it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is . . . sweet with the breath of . . . the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. . . . The mystery of nature was never displayed more happily. . . . One is constrained to respect the perfection of this world. . . . How wide, how rich, what invitation . . . it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forest of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat attraction, and life,—it is well worth the pith and heart of [man] to subdue and enjoy it. . . . A more sweet, and overpowering beauty appears to man when his heart and mind open to the sentiment of virtue. Then . . . he learns that his being is without bound; that to the good, to the perfect he is born . . . then is the end of the creation answered, and God is well pleased."¹ God grant that we may use the summer thoughtfully for its many good and well-intended uses; for growth and for growing; for work, and for well and wisely considered relief from work; for a change of pace, for moderate diversion and refreshment that temperately adds to and doesn't dissipate the strength of mind and body and spirit. May we use the summer as a blessed season, not to run for the illusions of a fleeting, passing pleasure or shallow and unsatisfying pursuits, but for a fulness of good and happy uses, and with memories that will bring a happy and quiet content as the summer days move quickly to another season.

¹Emerson, *Address to Divinity Students*, Divinity College, Cambridge, July 15, 1838.

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rejects Ruth and Esther, Migne, *Patrologia Graeca*, 28:289. Sulpicius Severus, *Historia Sacra* II, 31, says that many Christians do not accept the book of Revelation and Philastrius says there is great disagreement in the Church over who wrote the various epistles in the New Testament. Migne, *Patrologia Latina*, 12:1200-2.

⁹¹Torrey, *op. cit.*, p. 4.
⁹²R. H. Charles, *The Book of Enoch* (Oxford, 1912), p. ix.

⁹³D. Flusser, in *Israel Exploration Journal*, 3 (1953), p. 39; K. Aland, in *Journal of Theological Studies*, 12 (1961), p. 48, for Jewish and Christian reactions.

⁹⁴*Apostolic Constitutions*, I, 6; Eusebius, *Church History*, IV, 8, 1.

⁹⁵St. Augustine, in *Patrologia Latina*, 35: 1536.

⁹⁶H. J. Denzinger, *Enchiridion symbolorum definitionum* . . . (Rome, 1957), see references under If [p. (9)], in *Index Systematicus*.

⁹⁷Torrey, *op. cit.*, p. 5.

⁹⁸*Ibid.*, pp. 36-37.

⁹⁹*Ibid.*, p. 40.

¹⁰⁰V. Taylor, in *Expository Times*, 71 (1960), p. 72.

¹⁰¹L. Wallis, *The Bible and Modern Belief* (Duke University Press, 1949), p. 32.

¹⁰²Father Herbert, cited in *Expository Times*, 70 (1958), p. 33. Cf. *The Catholic Biblical Quarterly*, 5 (1943), pp. 115-159.

¹⁰³In H. Davies and D. Daube, *Eschatological Background of the New Testament* (Cambridge, 1956), p. 18f.

¹⁰⁴S. V. McCasland, *The Journal of Biblical Literature*, 73 (1954), p. 6.

¹⁰⁵G. W. Bromiley, in *Christianity Today*, 4 (1959), p. 139.

¹⁰⁶W. van Unnik, in *Vigilae Christianae*, 3 (1949), pp. 1-4.

¹⁰⁷Martyrdom of Perpetua and Felicitas, in *Patrologia Latina*, 3:15.

¹⁰⁸Torrey, *op. cit.*, p. v.

¹⁰⁹S. Zeitlin, in *Jewish Quarterly Review*, 37 (1946-7), p. 248.

¹¹⁰J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 6.

¹¹¹H. Cadbury, in H. Davies and D. Daube, *op. cit.*, p. 319.

¹¹²*Expository Times*, 70 (1958), p. 129.

¹¹³Torrey, *op. cit.*, p. 28. "No classification is possible," according to M. Oesterley, *An Introduction to the Books of the Apocrypha* (New York: Macmillan, 1935), p. 9.

¹¹⁴M. Gaster, *Studies* (1925), I, 280f.

¹¹⁵W. Schneemelcher & E. Hennecke, *Neutestamentliche Apokryphen* (Tübingen, 1959) I, 1-4, 8-10.

¹¹⁶Torrey, *op. cit.*, p. 34.

¹¹⁷G. A. Deissmann, *Light from the Ancient East* (New York, 1927), p. 251.

¹¹⁸Torrey, *op. cit.*, p. 10.

¹¹⁹Gaster, *op. cit.*, I, 281.

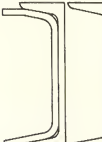
¹²⁰J. Ruwet, in *Biblica*, 25 (1944), p. 334.

¹²¹Aside from articles on Apocrypha in almost any encyclopedia, representative lists of New Testament Apocrypha may be found in B. Altaner, *Patrology* (New York: Herder, 1960), and especially E. Hennecke & W. Schneemelcher, *Neutestamentliche Apokryphen* (Tübingen: J. C. B. Mohr, 1959), of which only vol. I has appeared. Lists of Old Testament Apocrypha are given by R. Travers, *Talmud and Apocrypha* (London: Soncino Press, 1933), p. 173f.; H. H. Rowley, *Relevance of Apocryphal* (London: Lutterworth, 1944); S. Zeitlin, in *Jewish Quarterly Review*, 37

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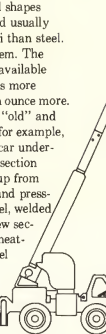


Long ago it was discovered that the strength of steel could be tripled by adding alloys and heat treating. But not until recently have heat-treated alloy steel structural shapes been available. The light, non-symmetrical shapes warped easily from the quenching and usually wound up looking more like spaghetti than steel. Now U. S. Steel has solved the problem. The result is a new engineering material, available only from USS, that puts 2 to 3 times more strength to work but doesn't weigh an ounce more.

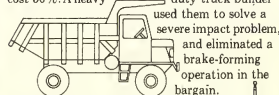


Look at these "old" and "new" sections, for example, used in subway car underframes. The old section (left) was built up from rolled channels and pressed-formed plate steel, welded together. The new section (right) is a heat-treated alloy steel shape only about half as heavy, and just as strong.

In a television broadcasting tower use of heat-treated alloy steel shapes cut steel weight 50% in the



lower 187 feet. Used just for end posts in a fleet of railroad commuter cars, they trimmed 360 lbs. off each car. A crane boom manufacturer used heat-treated alloy shapes to cut his welding cost 50%. A heavy



used them to solve a severe impact problem, and eliminated a brake-forming operation in the bargain. Savings as high as 30% aren't unusual when heat-treated alloy steel shapes replace sections that previously had to be fabricated by cutting and welding alloy steel plates. Many small rolled shapes can now be obtained for sections that were impractical to fabricate in the past.

Heat-treated alloy steel shapes culminate a U. S. Steel development program that began a decade ago with the introduction of USS "T-1" Steel, 3 times stronger than carbon steel and possessing remarkable toughness. "T-1" steel as

well as other alloy steels that develop mechanical properties through heat treatment are now available from U. S. Steel as rolled shapes. Another USS innovation has led to the first quenched and tempered alloy steel bar flats. In their most unusual use so far, the thinner, stronger sections permit extra visibility through the bars of a gorilla cage. United States Steel has been introducing an average of two new or improved products each month, and we suggest innovations in the use of all steel products. If you suspect you could benefit by this type of thinking, do business with U.S. Steel... where the big idea is innovation. United States Steel, 525 William Penn Place, Pittsburgh, Pennsylvania 15230. USS and "T-1" are registered trademarks.

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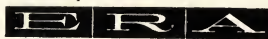
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(1946-7), pp. 218-248, and 40 (1949-50), pp. 223-250; A. Cronbach, in *Hebrew Union College Annual*, 18 (1944), pp. 119f. The "standard" collections of Apocrypha in English are R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), 2 vols., and M. R. James, *The Apocryphal New Testament* (Oxford, 1953).

¹³⁰Above, note 86.

¹³¹R. H. Charles, *The Book of Enoch*, p. x.

¹³²R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, II, p. viii; cf. H. H. Rowley, *Relevance of Apocalyptic*, p. 38; D. Flusser, in *Israel Exploration Journal*, 3 (1953), pp. 39f.

¹³³See his article on Apocrypha in the eleventh edition of *Encyclopedia Britannica*, I, 176.

¹³⁴Discussed at length by R. H. Charles, *The Book of Enoch*, pp. xlii-lii. Charles discusses the many conflicting connections about the nature of the work, pp. xxx-xlvi.

¹³⁵G. N. Bonwetsch (Ed.), in *Texte und Untersuchungen*, 3. Reihe, 14. Bd., Heft 2 (Leipzig, 1922), including the Slavic text.

¹³⁶The *Epistle of Enoch* is comprised in sections 97:6 to 98:3 of 1 Enoch. Some Greek fragments were discovered at Akhmim in 1887-7 and published by U. Bouriant, in *Mission Archéologique Française au Caire*, IX, Facsimile i, 1892, pp. 93-147. The Hebrew version of 3 Enoch is edited by H. Odeberg, *III Enoch* (Cambridge University, 1928), and there is a text in the *Jewish Quarterly Review*, 20 (1929), pp. 77-85, and also W. R. Morfill, *The Book of the Secrets of Enoch* (Oxford, 1896).

¹³⁷H. H. Rowley, *Relevance of Apocalyptic*, pp. 56-57.

¹³⁸B. Brinkmann, in *Biblica*, 13 (1932), pp. 315-334, 418-434. The early churches, while rejecting even such established works as the Pastor of Hermas, accepted Enoch as scripture, J. Ruwet, *op. cit.*, p. 333.

¹³⁹D. Flusser, *Israel Exploration Journal*, 3 (1953), pp. 30ff; cf. S. Zeitlin, in *Jewish Quarterly Review*, 30 (1939), pp. 1-31; A. Epstein, in *Revue des Etudes Juives*, 21 (1890), pp. 80-97, and 22 (1891), pp. 1-25.

¹⁴⁰Y. Yadin, *A Genesis Apocryphon* (Jerusalem, 1956), p. 21.

¹⁴¹C. Clemens, *Primitive Christianity and Its Non-Jewish Sources* (Edinburgh, 1912), p. 118.

¹⁴²M. R. James, *The Testament of Abraham*, in *Texts and Studies*, II, 2; *Testament of Job*, text in *Jewish Quarterly Review*, 13 (1901), pp. 111-127; and 258ff; *Testament of Solomon*, text in *Jewish Quarterly Review*, 11 (1898), pp. 1-45; *Testament of Levi*, texts in *Jewish Quarterly Review*, 12 (1900), pp. 651ff. The Greek text of the *Testament of the Twelve Patriarchs* may be found in *Patrologia Graeca*, 2:1027-1150. The newly found Coptic text of the *Testament of Isaac* is in *Jul. Theol. Stud.* 8 (1957), 228-237.

¹⁴³The theme is treated below.

¹⁴⁴See our preceding article, *Era*, Oct. 1964.

¹⁴⁵H. H. Charles, *Apocrypha & Pseudepigrapha of the Old Testament*, II, 407.

¹⁴⁶C. Torrey, *Apocryphal Literature*, p. 14.

¹⁴⁷D. Flusser, *op. cit.*, pp. 30ff.

¹⁴⁸"Apocalypse of Moses, text in *Jewish Quarterly Review*, 7 (1894), pp. 216-235; *Apocalypse of Elijah*, Coptic text ed. G. Steindorff, in *Texte u. Untersuchungen*,

N. F. II (XVII), 1899, Heft 3a; Hebrew text, M. Butterweiser, *Die Hebräisch Elias-Apokalypse* (Leipzig, 1897) and S. Kraus, in *Jewish Quarterly Review*, 14 (1902), pp. 359ff.; *Apocalypse of Abraham*, text in *Jewish Quarterly Review*, 7 (1895), pp. 581-606; *Apocalypse of Sophia* text in *Texte u. Untersuchungen*, N. F. II, 3a, 1899 (ed. Steindorff).

¹²⁴P. Stegmüller, *Repertorium Biblicum Medii Aevi* (Madrid, 1950ff.), I, No. 114.

¹²⁵M. Gaster, *The Assath, The Samaritan Book of the "Secrets of Moses"*, etc. (London: Royal Asiatic Society, 1927).

¹²⁶Texts of the Lives of the Prophets, the Book of Melchizedek, and The Prayer of Manasseh may be found in *Patrologia Graeca*, 43:393-414, 28:525-530, and 1: 646-9.

¹²⁷M. Gaster, in *Journal of the Royal Asiatic Society*, 1930, pp. 567-599.

¹²⁸C. Gordon, in *Christianity Today*, 4 (1959), p. 133.

¹²⁹Migne, *Patrologia Graeca*, 2:1037-1150.

¹³⁰M. De Jonge, *The Testament of the Twelve Patriarchs* (Assen, 1953), pp. 117f.

¹³¹M. Philonenko, *Les Interpolations chrétiennes des Testaments des Douze Patriarches et les Manuscrits de Qumran* (Paris: Presses Universitaires, 1960), pp. 59f.

¹³²H. H. Rowley, *Relevance of Apocalyptic*, p. 63, n. 3.

SMALL GIRLS' ROOM

BY MAUREEN CANNON

Two narrow beds, one lumpy
(One daughter makes her own),
White spreaded now, the bumpy
One bringing forth the groan
From mamma. Rather standard,
These beds, each side by side,
And, where the teddy landed
He lies, one daughter's pride.

The curtains, white and blowing
At both their windows, really
Quite pretty, though one going
A bit whichway, is nearly
Off-center. (Once I kissed her,
One daughter, as she parted
Those curtains, while her sister
Waved from below—this started
When one girl went to school.)
The bureau, double, features
A host of oddments—you'll
Enjoy the notes the teachers
Sent home, all saved—the touches
So feminine despite
A lack of order. Much as
I long to clean, and might
Bring up the morning's broom—
I pause. I love this room!



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UNION PACIFIC



RAILROAD

PRESIDING BISHOP'S PAGE

IF I WERE YOU

(ADVICE TO YOUNG MEN)

We were in the courtroom of the United States Commissioner at Vancouver, Washington, across the Columbia River from Portland, Oregon. I had just testified to the following facts. On the day before, I had been called to the office of a Washington sheriff up the Columbia River to question the two boys who were now before the commissioner. They had been picked up by the sheriff walking away from a car that had been wrecked against a tree on the side of the road. To him they had denied any connection with the car. The sheriff found that the car had been reported stolen the same day in Portland. The transportation of a stolen car across a state line is a federal offense, and so he had called for a special agent of the Federal Bureau of Investigation.

The boys were sixteen years old and attended the same high school. After a period of questioning, they admitted to me that they had walked around after school and about dusk decided to steal a car and take a ride. They walked along a street of used car lots until they came to a lot that seemed to be unattended. They found keys in a front line car, got in, and drove the car over the sidewalk onto the street. They drove over the bridge into Washington and headed up the road along the Columbia River. At a town they bought a gallon of wine and started drinking while they drove. They became drunk and lost control of the car, ramming it into a tree. They were not hurt. After a while, they left the car and were picked up by the sheriff. I told the boys they would have to appear before the United States Commissioner, and he would determine whether they should be held on federal charges.

The commissioner ordered the boys to come before him the following morning with their parents. This they did. When he asked them to tell him what had happened, they denied any knowledge of the car. He then held a formal hearing and had me testify as to my findings. The commissioner then turned to the boys and said he was very disappointed in them, that

he had hoped their escapade would not be too serious, but since they had lied to him, he had no recourse but to hold them for the action of the federal grand jury. This would mean a felony charge and probably a prison sentence. He then ordered the marshal to take them into custody.

As the court recessed, one of the mothers rushed up to her son and shouted, "You fool! Haven't you learned how to lie yet? Why did you tell that agent all you did?"

Her son blushed and lowered his head, obviously embarrassed by and disappointed in his mother.

That day I expressed thanks to my Heavenly Father that I was born of goodly parents who had taught me to be truthful.

After nineteen years of seeing sorrow come into the lives of many because of dishonesty, I entered the banking business. Here, too, one sees sorrow come to dishonest employees, but these are very rare occasions. Like the special agents in the FBI, these banking people are dedicated to honesty. Once in a while a customer is discovered making false statements about his financial condition or the use to which he intends to put borrowed funds. Such a person is marked as being unworthy of banking privileges. It is popular to be honest and trustworthy in all respects.

If I were you, I would make honesty a ruling principle in my life. I would tell the truth. I would refrain from taking that which did not belong to me. When temptations come, and they will come, I would rule over my spirit as counseled in Proverbs 25:28. Thus, I would be proud to look any man in the eye, knowing that in me he could find no falsehood.



James C. Ellsworth is senior vice-president of the United California Bank. In this position he is in charge of the operating departments of the bank. He has been with the bank since 1954, when he joined the personnel department. He was made vice-president and personnel director in 1955, was assigned to the executive department in 1959, and has held his present position since 1961.

He also has served nineteen years as special agent of the FBI in Oregon, Washington, Maryland, New Jersey, New York, Washington DC, and Los Angeles, and was in charge of FBI offices in Albuquerque, Oklahoma City, and Kansas City.

Brother Ellsworth is a leader in the Church as well as in business, serving as Pasadena State president. He has been a high councilman in two stakes, bishop of the Pasadena Ward, a district councilman, member of a branch presidency, and Sunday School and MIA superintendent.

Among civic activities which are related to his banking interests are membership on the Los Angeles County Welfare Planning Council and directorship on the California Committee on Unemployment Insurance.

Brother Ellsworth and his wife, the former Nell Larson, have five children.

There are few spiritual pleasures so satisfying as those which come from entering a temple to make covenants with the Lord or to take part in the sealing ordinances. Whether one comes for his own blessings or vicariously for others, the satisfaction is deep and lasting.

In the case of those living a considerable distance from a temple the trip is arranged with happy anticipation and with loving care. Finances are arranged, money often having been saved for this purpose for a long time. The mode of travel is selected, and if there are children to be sealed, their comfort and pleasure is an important consideration.

Yet neglecting to obtain a properly signed recommend may turn the trip into disappointment at worst and an annoying delay at best. Without it one may not enter the temple to perform the contemplated work.

What to Do to Assure Success:

The applicant seeks an interview with the bishop or branch president for the purpose of obtaining a temple recommend. The bishop interviews the applicant and upon finding him worthy signs and issues the recommend. He gives the white copy to the applicant. This is the first step.

THE TEMPLE RECOMMEND

The applicant then takes the white copy to the stake president or one of his counselors, who in turn interviews the applicant. Upon finding him worthy, the stake president signs the recommend and gives it to the applicant. The applicant now presents this white copy at the temple admittance desk at the temple entrance. The right-hand portion will be kept by the temple at which it is presented. The left-hand portion will be retained by the applicant. This he should keep, for it is his admittance identification to all temples during the time the recommend is valid. No duplicate will be kept on file in the temple as heretofore.

A Double Reminder:

Be sure to obtain the signature of the stake or mission president after the interview with the bishop or branch president.

If Children Are to Be Sealed:

Children under eight years of age do not need a recommend to be sealed to their parents.

Children eight years of age and older must have been baptized and have recommends to enter the temple.

Children twenty-one years of age or older must have had their own endowments before they can be sealed to their parents and must present individual recommends properly filled out and initialed by the bishop for that purpose.

A Final Reminder—Four Things to Remember:

To be admitted to the temple a person must

1. Have a valid recommend *on his person* signed by the bishop and the stake president.
2. All children over eight to be sealed to their parents must have recommends issued in the same manner as those given to adults.
3. A group recommend may be issued by the bishop to boys or girls twelve to twenty to



serve as proxies in performing baptisms for the dead. Boys thus participating must hold the priesthood. Each boy and girl should be personally interviewed by the persons issuing the recommend. Children under twelve are not to act as proxies.

4. All recommends must be presented to the temple by the holders of the recommends. Of course, parents may carry those of their small children. Careful adherence to these steps will assure a happy experience with no irritating delays.

Temple presidents are not permitted to make any exceptions to these rules without the approval of the First Presidency.

In spite of these clear instructions, many present themselves at the temple only to discover that one or more of the above steps has been neglected.

Errors Which Have Caused Delays and Disappointment:

1. A bishop's counselor came 2500 miles but did not have recommends for his older children to be sealed to him. The bishop neglected to inform him.
2. A family came to Salt Lake City without the recommends for two children, ages nine and eleven.
3. A young woman taking a group of children to be baptized for the dead carried an unsigned recommend. The bishop had interviewed her, had neglected to send her to the stake president, and had failed to sign the recommend before handing it to the young woman.
4. A young woman presented a yellow expired recommend from the previous year upon which the bishop had written "OK for 1964." The bishop used a makeshift rather than to procure the proper forms, thinking, perhaps, that it would be accepted. He caused himself and the young woman needless embarrassment and the Church needless expensive phone calls before the recommend could be issued.
5. Common errors include lack of signatures of either bishop or stake president or both.
6. Another common error is the failure of the bishop to initial the ordinances to be received.
7. Many people forget to carry their recommends with them and then try to assure those at the temple entrance that they have bona fide recommends at home. The recommend must be presented by its owner.

All applicants should carefully examine their recommends while they are still in the bishop's office to make certain the recommend is complete in detail and properly signed.

Ordinances to be received

TEMPLE RECOMMEND

If this recommend is issued for own endowment, licensed marriage, sealing after civil marriage, or sealing to parents, this section must be filled in completely.

Issued to _____ (Please print full name)	Issued to _____ (Please print full name)
Ward or Branch _____	Ward or Branch _____
Stake or Mission _____	Stake or Mission _____
Female <input type="checkbox"/> Male <input type="checkbox"/> Priesthood _____	Female <input type="checkbox"/> Male <input type="checkbox"/> Priesthood _____
Date of birth _____	
Place of birth _____ City _____ County _____ State or Country _____	
Date of baptism _____	
All ordinances for the dead, other than sealing marriages or sealings _____	Sealing after civil marriage _____
Own endowment _____	Sealing to parents _____
Reption for the dead by those over 21 years of age _____	
Signatures:	
Applicant _____	
Bishop or branch president _____	
Stake or mission president _____	
Dated _____	
Father's full name _____	
Mother's full maiden name _____	
Full name of husband or wife, or groom or bride to be _____	
Date of civil marriage _____	
Place of civil marriage _____	
(For temple use only)	

Signature of Stake President

Signature of Bishop

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 H im for his
 A rmor of strength,
 w hich
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 a nd
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 S ecurably;
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THURSDAY

1964 NOVEMBER 1964						
S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

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NOV. 1964

Thanksgiving Day

*The other
364
days*

11/26/64

331 THUR., NOVEMBER 26, 1964 35

TODAYS FAMILY
FLORENCE B. PINNOCK, EDITOR

It's good to be appreciative by word, but it's best by deed. It is good to say, "thank you," but it's better to do something kind.

This month of November holds a day set apart for thanksgiving. Just this one day is not enough; a whole life is too short a time in which to be thankful. How can you say thanks to him who gave you life and let you leave his home to come to earth? How can you express appreciation to your earthly parents for life, and care, and love? How can you be grateful enough to the country that gives you freedom? How are teachers and friends and neighbors and brothers and sisters thanked for enriching your life? Right now, this minute, every moment should be lived in thankfulness. Tomorrow is too far away, maybe even too late, to show appreciation. Do it now.

November first, or tenth, or December thirtieth, or April sixteenth are just as good days for thanksgiving as is the fourth Thursday in November. Being appreciative is a way of life. It should begin early with "thank you" being among the first words taught to an infant, and this should continue on to a glorious old age in which kind deeds of gratitude are freely given. A truly great person is never too big to show appreciation, while a small, insecure person pushes his way through life expecting favors. If a young teenager grabs and demands and expects more than his share in a family, the parent can well look back on the early training he received. When a child is appreciative of each little thing done for him, everyone's hands open to give him more. I know of a man who claims the one big reason he married a certain girl is because she was so appreciative of everything he ever did for her. He happily adds that she has never changed, that after thirty years her eyes are still full of wonder, her hands never grasping, and her words full of "thank you's."

Do you know people who are so on their toes doing things for others they haven't time to be miserable? The happiest, most contented people in the world are those whose lives are filled with giving and thanking.

A child can be taught that in his prayers he should express appreciation to his Heavenly Father and list his blessings as he gives thanks to him. It is a good idea to sit and count your blessings often. A small child should be taught to watch carefully for anything another does for him and readily express thanks and hurry to do something in return. A little boy on leaving for a birthday party was reminded to thank the mother of his small friend for a nice time after the party was over. In innocence he looked up at his

mother and said, "How do you know I'll have a good time, and if I don't, must I say thanks?" A child should understand that he has an obligation, if he accepts an invitation, to help make the party a success. That is one way of saying thank you.

How long has it been since you put your arm around your son and told him how much you love him and how much you appreciate how hard he is trying to do what is right? He'll try even harder as he feels your love and sincerity.

A lonely girl decided that she must do something about her dreary life and went on what she laughingly called an appreciation binge. Each day she would make an effort to telephone or write a note of appreciation to someone. Some notes were birthday cards saying, "I'm glad that you were born"; others were clippings pertaining to the individual; still others were "You looked so pretty last night," or "That talk you gave was tops," or "I've never seen a better behaved child than your granddaughter." Or she would write a short note to someone she hadn't heard from or even thought of for years. She reported the change in her life was remarkable—never a dull moment and dozens of happy incidents. Her life had become vital again. Thanksgiving Day can extend to the other three hundred and sixty-four days and add zest to anyone's life.

ADD ZEST TO YOUR FOOD

Just the right sauce can raise an ordinary meal to a gourmet's delight. Use care in choosing the sauce for the "gander," or any other bird, meat, vegetable, fruit, or dessert. Try some of the following saucy sauces—your meals will have zest.

The simplest sauce of all is melted butter. Melted fresh butter alone adds goodness to many dishes, but try adding to it a little lemon juice with a dash of grated lemon rind, or finely chopped chives, or minced mint, or minced parsley, or seasoning it with pepper, paprika, or onion salt, and any dish will have added zest.

Ham takes readily to a fruit sauce. Try these two sauces when something special is called for.

Citrus Sauce

- 1 can mandarin oranges
- 1 13½-ounce can pineapple chunks
- 1 tablespoon cornstarch
- ½ teaspoon cinnamon
- ½ teaspoon nutmeg
- ¼ teaspoon ground cardamon

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Drain the oranges and pineapple. Reserve the liquid. Combine cornstarch, cinnamon, nutmeg, and cardamom. Add orange and pineapple liquid. Cook until thickened, stirring constantly. Fold in oranges and pineapple and heat through. Serve hot with ham slices.

Cherry Sauce

1 tablespoon butter or margarine
1 tablespoon cornstarch
Dash of ginger
1 17-ounce can pitted dark sweet cherries in heavy syrup
1 teaspoon grated orange rind
1 orange, peeled and sliced thin
1 teaspoon lemon juice

Melt butter. Blend in cornstarch and ginger. Drain cherries and add juice to the cornstarch mixture. Cook until sauce is thickened, stirring constantly. Add cherries, orange rind, orange slices, and lemon juice. Cook just until heated through. Serve over ham slices.

Another delicious sauce to serve over ham or turkey is fruited cranberry sauce. It is pretty and tastes so good.

Fruited Cranberry Sauce

Drain the syrup from a 1 pound 14 ounce can of fruit cocktail into a saucepan; add $\frac{3}{4}$ cup fresh cranberries and cook about 5 minutes until berries begin to pop open. Remove from heat and stir in fruit cocktail and chopped nuts. Serve warm or chilled over meat.

Ice cream can be topped by so many luscious sauces. Try some of the following to enhance your reputation as top hostess.

Ice Cream Date Sauce

$\frac{1}{2}$ cup sugar
 $\frac{1}{2}$ teaspoon cinnamon
Dash of cloves
 $\frac{1}{2}$ cup water
 $\frac{1}{2}$ cup orange juice
1 cup dates, chopped
1 tablespoon butter
1 tablespoon vanilla flavoring
 $\frac{1}{2}$ tablespoon almond flavoring

Mix sugar, cinnamon, cloves, water, and orange juice. Boil for 2 minutes. Stir in the chopped dates and heat through. Remove from heat and stir in the butter and flavorings. Serve warm over ice cream.

Frozen Strawberry Sauce

1 12-ounce package frozen strawberries
 $\frac{1}{2}$ cup powdered sugar

Combine sugar and partially thawed berries in a blender. Blend for about 2 minutes. Serve immediately over ice cream.

Fudge Sauce

1 cup sugar
 $\frac{1}{4}$ cup cornstarch
Dash of salt
 $\frac{1}{2}$ cup water
2 1-ounce squares unsweetened chocolate, grated
 $\frac{1}{2}$ cup light cream
1 teaspoon vanilla

Combine sugar, cornstarch, and salt; gradually add the water; then add chocolate. Cook over medium heat until mixture boils and chocolate melts. (Do not worry if mixture looks curdled.) Gradually add cream and continue cooking, stirring constantly until mixture is very thick, smooth, and glossy. Blend in the vanilla. Serve hot or cold over ice cream. It is especially good over peppermint ice cream.

Almond Cocoa Sauce

Mix 1 cup sugar and 2 tablespoons cocoa. Heat over low flame for 2 minutes. Add 2 tablespoons butter and $\frac{7}{8}$ cup evaporated milk. Turn up the heat and bring to boil—stirring constantly. Boil 1 minute. Remove from heat and add 1 teaspoon vanilla and $\frac{1}{4}$ cup toasted chipped almonds. Serve hot or cold over ice cream.

Caramel Pecan Sauce

1 tablespoon flour
 $\frac{1}{2}$ cup white sugar
 $\frac{1}{2}$ cup brown sugar
1 tablespoon white corn syrup
Dash of salt
1 tablespoon butter
 $\frac{3}{4}$ cup water
1 cup pecans

Combine flour and white sugar and blend. Add remaining ingredients except pecans and heat to a rolling boil. Add the pecans and continue cooking until mixture forms a very soft ball. Serve on ice cream hot or cold. If sauce is too thick, add a little water and cook until well blended.

Butterscotch Sauce

Mix 1 cup brown sugar, $\frac{1}{2}$ cup white sugar, $\frac{3}{4}$ cup undiluted evaporated milk, 4 tablespoons butter, 2 tablespoons white corn syrup, and dash of salt in a saucepan over medium heat. Cook three minutes, stirring constantly. Add 1 teaspoon vanilla and an additional $\frac{1}{2}$ cup evaporated milk. Blend well and serve over ice cream.

SAUCES FOR VEGETABLES

Easy Tartar Sauce

$\frac{1}{2}$ cup mayonnaise
1 tablespoon prepared mustard
1 tablespoon instant minced onion
1 tablespoon sweet pickle relish
1 tablespoon finely diced green pepper
 $\frac{1}{4}$ cup finely diced celery

Mix together and chill. Serve over fish or vegetables.

Sour Cream Sauce for Vegetables

1 tablespoon butter
1 tablespoon flour
Dash of pepper
Dash of salt
2 tablespoons finely minced parsley
1 cup commercial sour cream

Blend the butter and flour in the top of a double boiler. Add cream, salt, and pepper slowly until mixture is smooth. Heat carefully and stir until thickened. Cover and cook over hot water for 5 minutes. Add parsley and serve over vegetables.

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Quick Horseradish Sauce

- ½ cup commercial sour cream
- ¼ cup drained horseradish
- ¼ teaspoon salt
- ¼ teaspoon paprika

Beat the sour cream slightly. Add
the other ingredients and blend.
Serve over hot cooked vegetables.

Fish Cocktail Sauce

- ½ cup chili sauce or ketchup

1 tablespoon prepared horseradish
Dash of pepper, cayenne, and pap-
rika

- ½ teaspoon salt
- 1 tablespoon lemon juice
- 1 teaspoon Worcestershire sauce
- 1 cup mayonnaise
- 1 avocado sliced

Mix all except avocado together
thoroughly. Chill. Fold in avocado
just before spooning over chilled
shrimp or crab meat.



A BOOK ABOUT YOUR CHILD

BY MOLLY GATES DAUGHERTY

If you are a young parent, today is
the time to start the most wonder-
ful book you will ever write—one
about your child.

Many parents record the color of
their child's eyes and hair at birth,
his weight and height, and—as the
months fly by—his first teeth, his
first steps, and his first words. But
few mothers realize how fascinating,
and yet how easy it is to jot down a
record far more important than the
statistical one—a record of their
child's personality development.

To start such a record, buy as
many loose-leaf notebooks as you
have children. Loose-leaf notebooks
are excellent because you can add
to, cut out, or re-arrange material
whenever the need arises. Keep the
notebook in a drawer in your kitchen
so it's handy, and write it in pen-
cil or pen, whichever is easier.

List at random at the top of a
dozen or more pages the qualities

you are hoping to find in your child.
The list is endless, but start with
some of these: honesty, reliability,
kindness, courage, friendliness,
industry, initiative, humor, tolerance,
patience, unselfishness, sensitivity to
beauty, co-operation, imagination,
consideration for others, trustfulness,
responsibility, and so on.

Once you start looking for such
qualities in your child, he will start
demonstrating them in incidents
which will happen in your daily
living. Write up these incidents in
anecdotal form under the appro-
priate notebook headings. Write in
an informal, friendly style as though
you were writing a letter home to
your parents, and date your entry.

For instance:

Co-operation

At 18 months (or the exact date)
—Joan took the clean dishes out of

the dishwasher and handed them to me one by one to put in the cupboard. She seemed delighted to help.

Unselfishness

At 19 months—The dog kept begging for food while we were eating lunch. I had given Joan the kind of cookie she particularly likes, but she broke it carefully in half and gave one piece of it to the dog.

Sense of Rhythm

At 20 months—Joan actually danced in rhythm to music on hi-fi last night. She kept time perfectly and was delighted with the new experience.

At 2½ yrs.—I've often read *Mother Goose* to Joan, but never was I aware she was memorizing the rhymes until she recited "Little Boy Blue" all by herself last night.

At 3 yrs.—Joan followed me around the house all day, asking me to read and reread *Child's Garden of Verse* to her. I've read it three times today from cover to cover, yet she can't seem to get enough of it. It's an edition I bought in the dime store.

Initiative

At 3½ yrs.—Joan went to the Story Hour at the Public Library Saturday morning. She came back with a book about a cat named Saki, which she had taken out on her card. The librarian told me she is the youngest borrower. The lady who conducts Story Hour says Joan makes requests often. Last week she asked for *Peter Rabbit*.

Loyalty

At 3 yrs.—I left Joan at the Relief Society nursery class and thought she'd be all right because her playmate Linda was there, too. Later Sister Thomas, the teacher, told me something she thought was unusual in so young a child. Linda was causing such a disturbance in the group that Sister Thomas told Linda to take her little chair and sit off in a corner by herself until she was ready to be quiet so the other children could hear the story Sister Thomas was reading to them. When Sister Thomas finished her reading,

there was Joan sitting staunchly beside her friend Linda in the corner.

Kindness

At 4½ yrs.—Joan didn't come home at the usual time from kindergarten. I was worried, so went to look for her and found she had walked home with Keith, a little boy in her schoolroom. He had told Joan that he was afraid of the "big wolf" that stalked him on his way home every day. Joan walked home with him to protect him. She was on her way back alone when I saw her. The "big wolf" was an over-exuberant Labrador that jumped up and tore the pocket of my new tweed coat!

At first anecdotes may not seem meaningful, but as the notebook grows, entries fall into significant patterns that are revealing. The little girl who showed interest in rhythm may write poetry when she grows up. Looking through the notebook, her mother can see just when her interest in words and rhythm began.

There's a greater value, however. Your child will become the best person he's capable of becoming if you focus, early in his childhood, on his good qualities and encourage him to develop them further.

Once you start writing such a notebook of your child's personality development, you'll be amazed at the wealth of material that you find to write. Your books will grow as fast as your children do, and both they and you will always be glad you cared enough to write it. So start one today!

FINISH

BY SOLVEIG PAULSON RUSSELL

*Hang the garden hose away,
Take garden tools inside,
For there's a breath of winter
Sleeping far and wide.*

*There's not a bee a-buzzing,
There's not a sight of clover,
The garden stalks are crackling dry,
And summertime is over.*

*There's not a moth or butterfly
To spread a dappled wing—
Take in the hose and garden tools
And let them be till spring.*

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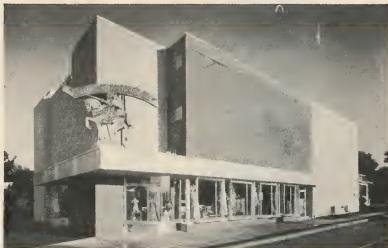
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The Art of Lecturing

(Continued from page 921)

"It is true that with the lecture method many facts and ideas can be presented in a short period of time. One must keep in mind, however, that to present many concepts in a short period of time may not increase learning proportionately. The fourth disadvantage of this method is to be observed in this situation. It is obvious that if too many new ideas are presented, particularly if they are not interrelated or go undefined, *the class member may become confused, and learning may be retarded.* This is particularly true with slower individuals and younger groups.

"So you see, Brother Hardy, the lecture method has its place in your class only to a limited degree, and only if you understand the limitations of lecture that I have mentioned, and if you apply, at least in part, the sixteen helps I am now going to give you."

"Thank you so very much, Brother Peterson. Your comments on the limitations of lecture and your ideas on how to lecture effectively will, I'm sure, be of much help."

Tips on How to Lecture Effectively

1. Start your lecture with an "attention-getter."

Catch the interest of the class immediately by using an idea packed with interest. Appropriate humor, a short dramatized story, an object lesson, a chalkboard illustration, or an emphatic statement are a few ways of focusing interest on you and your lecture. Three examples follow:

Teacher "A" walked to the front of the classroom and, without a word, sketched the stick figure of a shepherd with eight fluffy sheep following at his heels. Pointing to the stick figure he said, "This is the good shepherd." As the lecture progressed the sheep were humanized by each being labeled with the name of a class member. This "attention-getter" was referred to by the teacher throughout the lesson as class members learned about the relationship between Christ and themselves.

Teacher "B" displayed a crown of thorns to her class to introduce her presentation on the crucifixion.

Teacher "C" walked to the front

of his adult class and wrote on the chalkboard, "How can we have better reverence in our chapels?" He gave a short lecture on the problems involved and then, to arrive at a solution, provided class members an opportunity to express themselves.

Be sure that your "attention-getter" is directly related to the main idea you intend to put over in your lecture. Do not be afraid to be different. Class members like surprises.

2. Be skilful in your selection of words.

Avoid slang expressions unless for a specific purpose. The use of golly, gosh, gee whiz, heck, and other such words indicates a deficiency in one's command of the language.

Use polished words in the place of common colloquialisms; for example, use: soiled, not dirty; excess, not too much; angry, not mad; obtain, not get.

Be sincere about your vocabulary. Do not use king-sized words merely to make an impression. Use simple words when they can do the job. When it is necessary to use an unfamiliar term, be sure to define it.

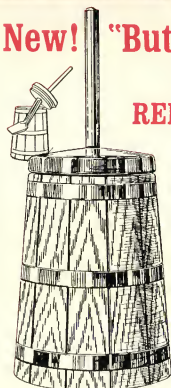
Action words stimulate student interest. Describing Stubbs harpooning a whale in the classic *Moby Dick*, Melville did not say, "The whale rolled over in the water and died." Rather, he gave the reader an emotional experience through use of action words and specific description: "The red tide now poured from all sides of the monster like brooks down a hill. His tormented body rolled not in brine but blood, which bubbled and seethed for furlongs behind in their wake. The slanting sun playing upon this crimson pond in the sea, sent back its reflection into every face, so that they all glowed to each other like red men. . . ."

There is no substitute for good grammar. Have a friend listen for grammatical errors as you teach and call attention to them at the opportune time. Concentrate upon your conversation both in and out of class with the determination of overcoming your mistakes.

3. Practise clear diction and voice inflection.

By diction is meant the degree of distinctness with which speech sounds are spoken. Through opening

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the mouth wide, relaxing throat muscles, articulating clearly with the tongue and lips, and letting the sound come from the diaphragm, words become clear and resonant. Practise clear diction by reading scriptures vocally while applying these principles.

Use syncopated speech. Let the accent fall in unexpected places. It will help keep your class awake. Voice inflection can be further developed by practising accentuating certain words within a sentence. Read the following out loud while

emphasizing the italicized words:

Where are you *going*?
Perhaps John is dead!
Can *no one* answer *this* question?
Jesus Christ *died* that we might live!

Try playing various notes on the piano, within your range, while speaking in these same tones. Then practise changing your pitch while speaking, sans piano.

4. *Dramatize what you say.*

To paraphrase Shakespeare:



CAUSE . . . CONSEQUENCE . . . AND CURE

RICHARD L. EVANS

Last week we cited some lines from Emerson on the marvels of nature, on the wonder of the world, and on the "... sweet and overpowering beauty [which] appears to man when his heart and mind [are] open to virtue."¹ Wherever there is disregard for standards, for law, for morals, and for time-proved principles, there is need to look acutely at causes and consequences. "What am I? and What is?" asked Emerson. "When [man] attains to say:—I love the Right; Truth is beautiful . . . Virtue, I am thine' . . . [there] is a reverence and delight in the presence of divine laws. . . . These laws refuse to be adequately stated . . . yet we read them hourly in each other's faces, in each other's actions, in our own remorse. . . . The intuition of the moral sentiment is an insight of the perfection of the laws of the soul. These laws execute themselves. . . . Thus, in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity, thereby puts on purity. . . . If a man . . . deceive, he deceives himself. . . . Character is always known. Thiefs never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie . . . the taint of vanity . . . will instantly vitiate the effect. But speak the truth, and all nature and all spirits help you with unexpected furtherance. . . . As we are, so we associate. The good . . . seek the good; the vile . . . seek the vile. Thus of their own volition souls proceed into heaven, into hell. . . . Good is positive. . . . All evil is so much death or nonentity. . . . Whilst a man seeks good ends, he is strong by the whole strength of Nature. In so far as he roves from these ends . . . he becomes less and less . . . until absolute badness is absolute death. . . . but the dawn of the sentiment of virtue on the heart gives and is the assurance that Law is sovereign over all natures. . . . Through it the soul first knows itself."¹ And so, despite so-called modern concepts which would say that the moral laws are old-fashioned and ineffective, the plain fact remains that the only cure for the sickness of soul that comes with sin still goes back to repentance, and to the basic laws of cause and consequences; and the world will not be better until we recognize the causes, and the cure, and cease trying to set aside what the ages have proved, what God has given.

¹Emerson, *Address to Divinity Students*, Divinity College, Cambridge, July 15, 1838.

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Genealogy

(Continued from page 923)

the birth of that man." (*Discourses of Brigham Young*, p. 166.)

Joseph Smith explained that wherever the Church was established there should be a patriarch chosen, "even the oldest man of the blood of Joseph or of the seed of Abraham," to bestow patriarchal blessings upon the Saints and to make known their true lineage in Israel. His father, Joseph Smith, Sen., was the first Patriarch to the Church, which position was his by right of birth and lineage. Among the first blessings he gave was one to his son Joseph the Prophet in which these impressive words occur:

"I bless you with the blessings of thy fathers, Abraham, Isaac, and Jacob, and even the blessings of thy father Joseph, the son of Jacob. Behold he looked after his posterity in the last days . . . and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied. . . .

"Thou shalt hold the keys of this ministry, both in time and eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ." (Book 2, Patriarchal Blessings, p. 5.)

In his blessing to his son Hyrum Smith, the aged patriarch promised:

"I bless thee with the same blessings with which Jacob blessed his son Joseph, for thou art his true descendant; and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel, when they come shouting to Zion." (*Idem.*)

The fact that Joseph Smith, Jun., was declared to be a "pure Ephraimite" cannot mean, in the light of other scripture, that he was descended solely from Ephraimite ancestors and no others. For in Section 113 of the Doctrine and Covenants is a description of the great Prophet of the latter-days who should hold the keys of the gathering of Israel. Those keys were delivered to Joseph Smith in the Kirtland Temple by Moses. This revelation speaks of "a servant in the hands of Christ who is partly a descendant of Jesse as well as of Ephraim, or the house of Joseph, on whom there is laid much power." And again, ". . . it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days." (Verses 1-6.)

President Joseph Fielding Smith, grandson of Hyrum Smith the Patriarch, makes this interesting explanation:

"In scattering Ephraim the Lord

D IS FOR DOMESTICITY

BY ELAINE V. EMANS

*She spells her housework with a capital D
For Drudgery—*

*But D is for dusting alabaster doves
And my other loves,*

*And D is for arranging daisies in a bowl
To feed the soul.*

*D is for dog-bath, dishes, dirty clothes machined
With pride in things cleaned;*

*And D is for opening draperies to sunlight,
And drawing them at night.*

*D is for the heart domesticus that knows
When it is blessed—*

*D is for doing for my dear, who comes and goes
But loves home best.*



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BUTTERSCOTCH BUNS

$\frac{3}{4}$ cup milk $\frac{1}{2}$ cup sugar 2 teaspoons salt
 $\frac{1}{2}$ cup (1 stick) Fleischmann's Margarine
 2 packages Fleischmann's Active Dry Yeast
 $\frac{1}{2}$ cup warm water (105°-115°F)
 1 egg 4 cups unsifted flour

BUTTERSCOTCH-NUT TOPPING

$\frac{1}{4}$ cup light corn syrup 1 tablespoon water
 2 tablespoons Fleischmann's Margarine
 1 cup (6-ounce package) butterscotch bits
 $\frac{1}{2}$ cup chopped Planters Pecans

BROWN SUGAR 'N RAISIN FILLING

melted Fleischmann's Margarine
 $\frac{1}{2}$ cup firmly packed dark brown sugar
 $\frac{1}{4}$ cup raisins

Scald milk; stir in sugar, salt and $\frac{1}{2}$ cup Fleischmann's Margarine. Cool to lukewarm. Dissolve Fleischmann's Yeast in lukewarm water in a large warm bowl. Stir in lukewarm milk mixture, egg and half the flour. Beat until smooth. Stir in rest of flour to make a stiff batter. Cover tightly with aluminum foil. Refrigerate at least 2 hours (or up to 3 days).

When ready to shape the dough, prepare Butterscotch Topping. In pan combine corn syrup, water, 2 tablespoons Fleischmann's Margarine; bring to a boil over medium heat, stirring constantly. Remove from heat; stir in butterscotch bits until melted. Spread mixture over two ungreased 8 x 8 x 2-inch pans; sprinkle with chopped Planters Pecans.

Divide dough in half. Roll each half into a 9 x 12-inch rectangle. Brush each rectangle with melted margarine; sprinkle with half the brown sugar and raisins. Roll each up tightly from 9" side as for jelly roll. Seal edges.

Cut each roll into nine 1-inch slices; place, cut side up, over butterscotch mixture in pans. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 350°F. 30 to 35 minutes, or until done. Makes 18.

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had two purposes in mind. First, the scattering was to be a punishment to a rebellious people. Second, it was for the purpose of blessing the people of other nations with the blood of Israel among whom Ephraim mixed himself. . . . it is Ephraim that is now being gathered from among the nations. . . .

"It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel which was given to him by direct revelation. Therefore Ephraim must be gathered first to prepare the way, through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh. . . .

"It is Ephraim today who holds the Priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing ordinances in them for both the living and the dead. When the lost tribes come—and it will be a most wonderful sight and a marvelous thing when they do come to Zion—in fulfillment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the firstborn in Israel. (*The Utah Genealogical and Historical Magazine*, Vol. 21, pp. 2-3.)

LOVE'S LIGHT

BY LEONA FETZER WINTCH

*Our little Navajo, dark by birth,
Sits perched on her heels and digs
the earth.*

*"The ground is warm and good,"
she said.
"It's where I'd like to make my bed."*

*As she plays beside our daughter
fair,
The sunshine wreathes her midnight
hair.*

*I gaze intently. Could this be—
That she looks as white as my own
to me?*

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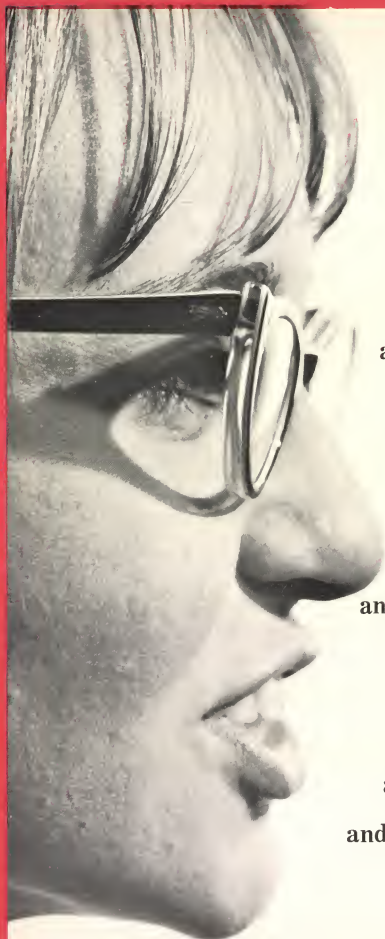
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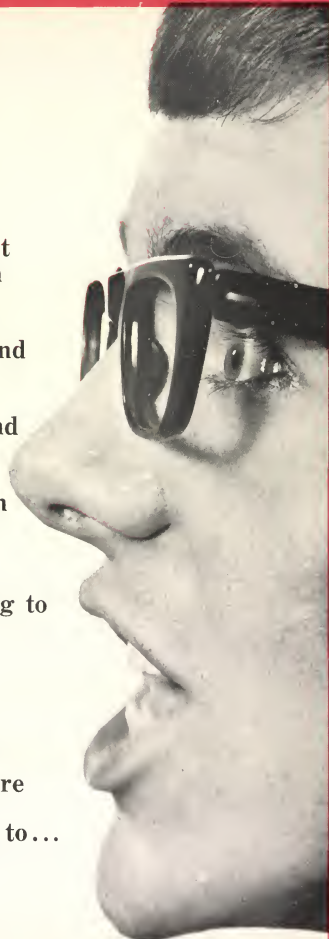
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Do you
have
20/20 vision
about God
and your life and about
the people you live with
and
the school you attend
and the places you go and
the
things you do and
the clothes you wear and
the parties you
give
and the city you live in
and its laws and its
customs and its
beauties
and the Church you belong to
and its standards
and principles
and blessings
and obligations
and the goals
you're working toward
and the boy or girl you're
dreaming of
and the family you belong to...
Do you?



Posed by Barbara Yates


Posed by Randall Burt

*The teens who posed for
profile photos in this
Era of Youth are from
Imperial Ward, Wilford
Stake, Utah*



ERA OF YOUTH

November 1964
Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

4	<i>Look</i>	<i>at</i>	<i>the</i>	<i>Sabbath</i>	<i>day</i>	<i>with,</i>
11	<i>20/20</i>	<i>vision.</i>		<i>It's</i>	<i>a</i>	<i>day</i>
18	<i>different,</i>	<i>a</i>	<i>day</i>	<i>apart.</i>	<i>It's</i>	<i>holy,</i>
25	<i>sacred,</i>	<i>special.</i>	<i>It's</i>	<i>HIS</i>	<i>day.</i>	

Live it his way.

It's being nearsighted if you wait until Sunday a.m. to:

- *shampoo hair*
- *shine shoes*
- *press clothes*
- *prepare a lesson*
- *get an inspirational talk*
- *do homework*





Posed by Roger Hickok

It's showing signs of distorted vision if you:

**wear play clothes*

**whisper during Sacrament*

**seek commercial entertainment*

Happily, it's being farsighted if you:

**listen and learn during church*

**read some scripture*

**take time for self-evaluation*



To my dream girl

We'll be in love some day, you and I. But I'm not sure I know you now. Some day, somewhere we will discover each other.

I'm fresh home from the mission field, still feeling the way only a returned missionary can feel, still floating on memories too new to be dim. And, Dream Girl, I'm looking for you.

Two years ago I was one of the boys, running the race of popularity—more concerned with sharp styles and good-looking cars than anything else.

Then came the call, the farewell, the field. I was a missionary. There was the humbling realization of my greenishness and the regrets that I hadn't spent more hours gaining an understanding of the plan of living. I worked and studied and prayed. With new understanding of the precepts of Christ came new determination to live them, and what had been a vague inner assurance became a burning testimony. I began tasting what is only a word until you taste it—joy—an exalted happiness that dwarfed the passing pleasures I had thought so desirable only yesterday. I began to comprehend the deeper significance of love and marriage and the family. I began thinking serious thoughts about the girl of the future—about you, Dream Girl—wondering, like all who are young, where you were and how I would know you.

You, I told myself, would know what I knew. You would want to share the joy that would come from walking through life with the Lord at our side. You would want to go to the temple. You would want to be queen of the greatest kingdom on earth—the home. You would want to be a mother.

I brought home with me the knowledge that the gospel is essential to true happiness—and part of the gospel is you.

And so I'm not interested in the girl who gives her lips freely—the girl who is immodest in dress and

By a returned missionary

conduct. I'm not interested in the girl who changes her standards to fit her company—the girl who can see nothing wrong with an occasional cigaret or an occasional drink or occasional immorality. My mission taught me that a lot of what we youth like to call broadmindedness is evil, and that the phrase “just once won't matter” can be traced to the prince of lies. I'm not looking for you among questionable companions. I'm not looking for you at shady parties because, Dream Girl, you're not there.

You will not be the kind of girl who cares nothing and knows nothing about homemaking. Marriage will bring us face-to-face with the down-to-earth problems of living. There will be meals to prepare and dishes to wash, clothes to care for, and dirt to battle. There will be budgeting and sacrificing. There will be all the cares and responsibilities of parenthood. Going through the temple is not a magic solution of the problems of life. It is their beginning. And that's why we both must spend some time preparing for the responsibilities we will carry as husband and wife and as parents.

Neither of us will be perfect, Dream Girl. But we will love each other for what we want to be as well as for what we are. And when we don't see eye-to-eye, we will kneel hand in hand and seek the inspiration of the Father.

There will not be many tomorrows until we meet. And when we do, I will still enjoy dating and dancing, still laugh with you, still relish good clean fun. But I will sense the inner part of you, too. I will feel your faith—your love for God. I will not be concerned with your popularity as much as with your spirituality, with your face and figure as much as with your ideas and ideals, with your ability to dance as much as with your ability to make a home. I will see you as my future queen. So there you are—in my dreams!



Posed by Janis Bryner



From the Missions
of the Lord
to the Mansion
of the Lord

By Shauna Carpenter

Give me a June, and lace, and satin, and flowers, and love, especially give me love. Give me a young man, a little older, a little taller than I am, and a little wiser, not much, but a little. Let his smile equal mine. Let him be kind when I am blue, courageous when I am afraid, tender when I hurt, and during those moments when I want to tease, give him those golden drops that we call a sense of humor.

Now let a few years go by—four will be about enough—and let us go west out of the missions of the Lord into the mansion of the Lord. Let me take the journey with my parents and my close friends: west across the Mississippi, west across the Missouri, west across the deserts of Wyoming, down through the canyons and out into the valley of the Great Salt Lake. And into the temple there let me enter with those who mean the most in my life, and there let me marry my tall young man.

There are those of you who will think I am looking for perfection. There are those of you who may think that *I should* be looking for perfection, and there are those who wisely know that *I shall never find it*. But I do not ask perfection. If my young man, tall and handsome, a little older, and a little wiser, were perfect I could not walk by his side; for I know too well the faults I have. He who marries perfection marries a glass butterfly that cannot be touched.

But how shall all this come about? I do not think that some great power will bring the two of us together in the same way a river brings two leaves to touch after they have fallen into its stream.

If I would marry a man who loves God as I love God, worships as I worship, and lives as I live, I must work toward this goal. I am not blind. Each day without exception I see men and boys as they walk in the world around me. By what measure can I judge them? With what scale do I weigh them? I know that I want the best. And so before June, before the flowers, before the temple, I must choose.

These, then, are the measure of my man. He should love me enough to make me feel wanted, but not so much that I cannot stand alone. He should be rich enough that life is pleasant and gracious, but poor enough to have the challenge of ambition. I want him to understand, to tolerate my faults, but not so well that he can dominate my soul. I would have him walk with God, humbly. Gentle should be his touch, kind his word, considerate his leadership, and compassionate his thought. In short I would have my husband be the man Micah described when he said, "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8.)



Youth on the Go!

Typical of scenes taking place around the world when it's youth conference time is this group of LDS youth and their friends in Southern California toting luggage, saying last good-byes to new friends from another district or stake, and expressing thanks to leaders. Youth conferences are wonderful, all agree. (Photo below)

Your Era of Youth editors had a great time in

a question-answer session with these students of the Era: Mike Reeder, Glendale Stake; Don McCall, Burbank Stake; Tina Wickman, Glendale Stake; Nadine Cameron, San Fernando Stake; Andrea Hill, Canoga Park Stake; Judy Sandberg, Santa Barbara Stake; Jim Umber, Reseda Stake; and George Dial, Mojave Stake. Each participant received a copy of one of the *Era of Youth* books, *The Era of Youth* or *Teens and their Times*. (Photo bottom right)

Amherst College campus in Massachusetts was the scene of New England Mission's memorable youth conference. A thrilling dramatic dialogue on the Prophet Joseph Smith by President Truman G. Madsen and YMMIA Superintendent Richard Bushman, a swinging Shakespeare seminar, a session with the famous folk singing trio, the 3D's, a demonstrated lecture by hoop star Bob Cousy, testimonies, autograph parties, and dancing instruction by Leonard and June Mavor, top ballroom champions of the British Empire, were features of this conference.



In Denver the North Platte Branch of the Western States Mission presented a Hawaiian floor show number as intermission entertainment during the "Blue Hawaii" Gold and Green Ball. Performers were Carolyn and Judy Votaw, Donna Titus, Cynthia Kentner, Linda Bannister, Peggy Smith, Bill Smith, Bob Carter, and Lowell Lile. Ralph and Reva Willes, MIA mission supervisors, were in charge. (Photos, upper left)

Graciela Yahn, formerly YWMIA president of the Southwest District, Uruguayan Mission, and now YWMIA president of the independent branch of Colonia Suiza, is an example of a young Latter-day Saint leader who is very active in the Church.

During the mission MIA conference in Montevideo, she showed convention delegates how to explain, direct, and carry out an MIA activity. *El Gato*, the Cat, a dance indigenous to the Rio de la Plata area, was the activity. Participants had fun as they danced on the mission home patio while learning to plan and more effectively realize MIA activities. (Photo, upper right)

ON THE EVE OF DESTINY . . .

When one on the eve of destiny looks at life's great puzzle, he cannot help but wonder if somewhere, in some high place, Someone lives and guides the universe.

When one drinks from a woodland spring, or sails on an emerald sea, or marvels at the grandeur of the stars in the heavens, he knows. He knows in his heart that something is eternal, that somewhere a master artist reigns who paints life's portraits; causes the sun to shine, rain to fall, and storms to threaten; creates clouds that gather, brooks that bubble, and hearts that somehow learn to care.

One dares not deny, for the eternal part of man knows that somewhere an eternal Someone watches over his creations with a Master's touch and a Father's care.

written by Roger Bruce Moore

when he was 16.
Elder Moore is presently
serving a mission in
South Africa.



LD
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↓





Panel of non-smoking athletes who explained why they don't use tobacco were introduced by Wendell J. Ashton, program chairman, at the pulpit. Left to right are: sportscaster Tom Bradshaw, moderator; Gene Fullmer, Patsy Neal, Eldon Fortie, David Freed, and Gary Watts.



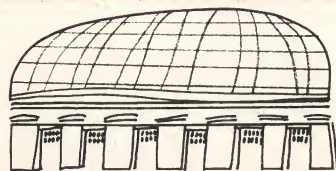
Student leaders and athletes from Utah high schools gave code of clean living in concert recitation.



Capitol recording artists known as the 3 D's performed at the no-smoking youth rally, left their firm statement with the crowd that they don't smoke or drink, and urged all youth to abstain.



Clinger sisters from Hollywood, California, have won fame for TV and personal appearances and are quick to tell other teenagers that smoking isn't necessary for success in the entertainment world.



Through co-operation of officials of LDS Church the historic Tabernacle on Temple Square was made available to Utah Division of the American Cancer Society for the "Fit for Fun" youth rally.



Utah's Gene Fullmer and Stan "The Man" Musial in front of Tabernacle organ exchange talk about the world of sports and the importance of not smoking.



LOOK WHO ISN'T SMOKING!

Happy self-assured teenagers agree that smoking is not necessary for fun or popularity. And at a recent youth rally in the Salt Lake Tabernacle some 20,000 of them learned that many top athletes and famous entertainers don't smoke and why. They came face to face with the facts of the US Surgeon General's report stating the injurious effects of tobacco. They heard the word sent by famous people in other walks of life supporting the no-smoking idea. Cross-country observation indicates sharpest teens aren't "lungers." Smoking is too costly to good grades, good looks, good physical ability, and good reputation. The event was sponsored by Utah Division of the American Cancer Society, and herewith we share the wealth of information with you, plus the code of clean living recited at the rally.

We are glad to co-operate with you and others in your effort to improve the lot of the young people of our area and of the nation and to give them proper leadership.

The Church has been unalterably opposed through the years to the use of liquor and tobacco, and we are glad to note that many leading citizens are co-operating in this effort.

The real wealth of any community or any nation lies in its youth. We have great hopes for the future, but there are many pitfalls, and we are persuaded that we can make no better investment in the future than to make provision for the protection of the health and welfare of the future generation.

The First Presidency by

Hugh B. Brown
N. Eldon Tanner

"The elimination of cigaret smoking offers greater possibilities than any other available medical or public health measure for the prevention of illness, of physical disability, of suffering, and of premature death in this country."

Dr. Wendell G. Scott
National President
American Cancer Society

"God bless youth who courageously take stand against tobacco danger."

Norman Vincent Peale
Minister Marble Collegiate Church, New York City

"Send greetings to the youth. Urge greatest attention to physical fitness to strengthen our nation. The report of the Surgeon General deserves our earnest study and attention."

Lyndon B. Johnson
President of United States

"I have a message in my heart for all youth: keep your bodies clean, that our American youth will shine forth in the world as the healthiest, happiest, most physically fit young generation among all the peoples of the universe."

Dwight D. Eisenhower
Former President of United States

"I've never smoked because I believe that smoking cuts down your wind. Also, cigaret smoking has been proved by scientists to be the major cause of lung cancer. Take a tip from me . . . don't smoke."

Rocky Colavito
Detroit Tigers

"The reason I'm talking especially to youngsters is because you youngsters haven't started to smoke yet—or at least most of you really haven't gotten into the habit. So before you do, look long and hard at the facts about cigarets and lung cancer. Think it over—is smoking worth it?"

Whitey Ford
New York Yankees

"I don't smoke. With football as important as it is to me, it would be a mistake. I wouldn't, even if the subject of cancer had never come up. I'd do everything possible to discourage any youngsters of mine from smoking."

Bart Starr
Green Bay Packers

"During the past four years I have competed in the Russian-American duel meets three times. In all that time I have never seen a Russian athlete use tobacco or alcoholic beverages. But far more meaningful to me is the fact that while walking in the streets of Moscow you seldom see anyone using tobacco. Compare that with New York City! I don't know the extent to which smoking affects fitness, but it is definitely detrimental. I strongly advise abstinence."

Jay Silvester
US Olympic track star

CODE OF CLEAN LIVING

It's great to be young, to feel fit for fun and for the rewarding pursuits of our world. With just one chance to live, I would make of it a superior experience. I would value my life, my mind, my body; not take unto me any unclean, unwise, or unhealthy thing that might weaken my will, dull my senses, or in any way impair my physical or moral potential. I would withstand social pressures, realizing full well that "just this once" can become a lifetime habit. I know that *everybody* is not smoking. *I'm not!*

Is it "Square" to be law abiding?

In these days of riots, clandestine murders, civil rights demonstrations, clamor to oust Supreme Court justices, shrewd TV attorneys always defeating the state's attorney, and the fugitive consistently evading the law, the answer seems to be, "Of course." In movies, television, and kitchen discussions the policeman is often referred to as "dumb cop . . . fuzz." Crimes are committed while witnesses refuse to intervene for fear of "becoming involved."

What is the law? God's law, or those eternal truths mastered by him by which he operates, have in part been revealed to man. But it is folly to assume that all of man's law is but an extension of God's. They are not comparable in many instances. The Savior noted the distinction when he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

In America "Caesar's law" is a combination of constitutions, statutes, and "cases." It comes from the votes of people, from votes of legislatures and Congress, and from written opinions of appellate judges and other tribunals. The law reflects our social habits.

Is it perfect? Of course not—as man is not perfect.

Is it consistent? Much of the time, but sometimes glaringly not so.

Is it just? Not always. As do most men, it strives to be, succeeding only partially, but still striving.

Is it desirable? It is.

Is it worthy to be upheld? Yes.

Why? Because law promotes order. Law can also either implement and perpetuate tyranny or foster and protect freedom. It is only in countries where freedom of conscience is established by law that the gospel can be preached and take root in men's hearts.

But law depends. It depends on men—on me. It works only when most men comply with it; for example, most of us pay taxes voluntarily—because we have to. Albeit there are a number of auditors employed to check and collect to make certain we do, that number is but a fraction of what would be needed if most of us did not honorably and "on our own," however reluctantly, pay our share of government's cost.

As for the freedoms the law protects, it is disheartening to discover that most inmates of penal institutions know more about their "constitutional rights" than do free men walking the streets. We talk often of freedom, knowing only in a rudimentary sense what freedoms are truly ours. A careful reading of the Bill of Rights might be a beginning of our task in developing respect for law and appreciation of its value to us.

Joseph Smith as much as any man had justification to resent and repudiate the law. Under guise of law many men hounded, harassed, imprisoned, and humiliated him. Not once or occasionally, but for years was he so treated.

He saw the law trampled by mobs, twisted by judges, assumed by sheriffs and constables; and on petitioning the President of the United States for redress of wrongs inflicted on his people by the mobs of Missouri, he was told, "Your cause is just, but I can do nothing for you."

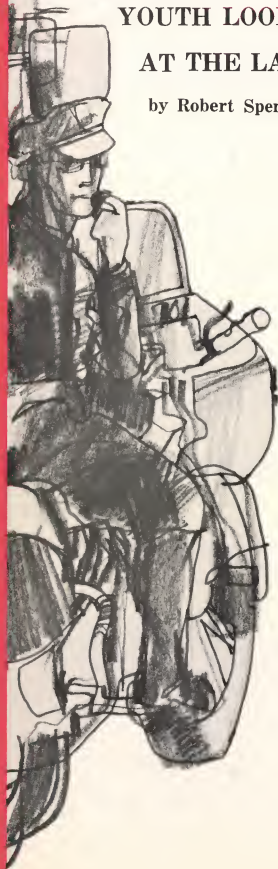
It was, in fact, his willingness to be retried at Carthage on a charge from which he had already been acquitted by a competent court which led to his martyrdom.

Yet, notwithstanding these consistently miserable experiences with the law, courts, and those who would subvert them, he wrote in answer to Chicago editor John Wentworth on March 1, 1842 what later became the twelfth Article of Faith: "We believe in being subject to kings, presidents, rulers and magistrates, *in obeying, honoring and sustaining the law.*" (Italics added.)



YOUTH LOOKS AT THE LAW

by Robert Spencer



SEEING WITH YOUR HEART

By Loella Gae Chesko
Mesa South Stake



I once had a dear friend who was inquisitive about many things. She asked me questions like: Why was the earth created? Why are we born? Why did Jesus give his life for us? Why do we have to die? Why are there so many different religions? Is there a Person in heaven who cares?

I could not answer my friend's questions for her. I was searching for the same answers myself. One Sunday in church she asked: "Do you believe in God? I mean, do you really believe there is Someone so great we cannot see, yet who we are supposed to believe really cares for us? I go to sleep at night wondering if he is really there."

I had the coldest feeling at that time. I had no proof he was there, but I said my prayers to him. I wanted to be closer to him. I wanted to know that he lives.

Then she said, "I just can't get the feeling he really exists." I worried about my friend. So I read in the Bible. It only confused me more. I decided to visit another church. I felt worse after returning, so I couldn't recommend that church to her.

Then the day came I had to leave my friend, for we were moving to Arizona. I didn't want to leave her; after all, we practically had been raised together, and we had the same problems. I'd have no one to talk to. I told her to pray, ask for guidance, and read. She said she received no answers to her earlier prayers and really didn't care anymore.

We arrived at our new home in Mesa, Arizona, a beautiful little town with a magnificent temple. Yes, a temple—that's what the people called it—a temple, the house of the Lord. It sounded so heavenly. They said the Mormons built it. That name was enough to make me inquisitive. The first few months went by and school kept me busy. I didn't have time for church. Or maybe I was becoming like my friend, although I kept saying my prayers.

One day I met Eileen, a Mormon girl, and we became good friends. She wasn't like my other friend. She never asked questions, and she was always happy. One day she invited me to a fireside. I supposed it was another Mormon term. I went. That night was the beginning of my testimony.

Three months later I was baptized. Immediately I wrote my friend, answering her questions. I sent her a Book of Mormon and underlined this scripture:

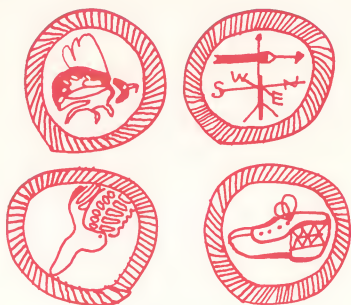
"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

This was our theme in Mutual. If my friend were here, I would take her to Mutual with me. For in Mutual my testimony has grown. I have learned to work with girls my own age. I have learned responsibility. I have set a goal in this life because of my teacher; I have learned that a temple marriage is the most sacred and wonderful thing a person could pray for. I have learned to respect others' values and feelings. I have been humble and have called on the Lord to help me with my problems. And my prayers have been answered.



LOOKING AND LEADING

By Roger Smedley (15)
Publicity Chairman



LDS Explorers and advisers from seven states represented the Church at the Second National Explorer Delegate Conference on the University of Kansas campus, August 16-20. They traveled from Alaska, Texas, New York, California, Massachusetts, Nevada, and Utah to participate in the meetings and activities, and found themselves frequently and pleasantly involved in conversations and explanations about the Church.

The forty members of The Church of Jesus Christ of Latter-day Saints who attended the conference were scattered among fifty small discussion groups which met each morning. One



major purpose of the conference was to draw up a national program of action for high school boys. The discussion questions had been sent to every post in the nation, and the delegates arrived at the conference prepared to present the viewpoints of their local groups. Out of it all came "Youth Measures Up," a document and program of strong challenge to youth in every part of the world.

During the conference, Byron Jackson, Provo, Utah, was elected chairman of the 1965 Region 12 Explorer Conference, the first time a member of the Church has been so honored. Eleven Mormon boys (Bob Mecham, Brad Carlson, Byron Jackson, Garth Reid, Bruce Stephenson, Dale Nielson, Jim Halliday, Glade Williams, Mike Christensen, Mont Peterson, and Roger Smedley) were finalists in

the skill contests, and Bob Moffett was on the winning "scramble team."

Highlighting the experiences of the gathering were the church-related activities in which the delegates and advisers were able to participate. Priesthood, Sacrament, and testimony meetings were held; church history visits made to Liberty Jail and Independence, Missouri; copies of the Book of Mormon and other literature distributed; and many personal and group opportunities enjoyed to explain the organization, doctrines, and practices of the Church in response to the interested inquiries of other delegates.

Elder Rulon Bradshaw, member of the Church Explorer committee of the YMMIA, attended the conference, along with advisers David L. King, Paul A. Hanks, and Morris A. Shirts.

YOUTH MEASURES UP

We, the representatives of the Explorer program of the Boy Scouts of America, in order to help shape the character of tomorrow's men and to help build a better world, do challenge every Explorer with this program of action:

KNOW the democratic procedures of the United States and keep informed on current legislation. Perform your duty to our country by obeying its laws and supporting its Constitution.

DEVELOP a strong personal attitude of unselfish and unsolicited service to others.

UPHOLD the freedoms expressed in the Bill of Rights and demonstrate an appreciation for the contributions of life and effort made by our forefathers.

LIVE for what you believe by practicing patriotism, civic responsibility, and respect to the flag. Recognize the privilege of the vote and prepare to assume its responsibilities.

PRACTISE your faith, for the best kind of citizen recognizes his obligation to God. Herein lies America's strength.

EXEMPLIFY in your conduct and utterances an appreciation and respect for the differences that make America great.

SHOW a consideration for your fellow men and be thoughtful in your day-to-day relationships, including highway courtesy. Know and practise good social customs.

BE an ambassador of good will, welcome exchange students, study other languages and cultures, correspond with other peoples, and contribute to international understanding through such programs as Scouting's World Friendship Fund.

CO-OPERATE with conservation agencies and develop a personal sense of responsibility for our land. Include conservation subjects in Post programs and participate in projects promoting the preservation of our natural resources.

STRIVE for a high level of education. Seek fields of learning that will strengthen your potential as a leader and as a well-informed, useful citizen.

INVESTIGATE educational opportunities, visit surrounding colleges, study scholarship programs, seek mature counsel.

EXPLORE vocations in our economic system through Post specialties, career days, special speakers and consultants, and field trips to business and industry.

INCLUDE in Post programs explanations of how competitive free enterprise is related to our freedom of opportunity and our prosperity.

WORK each day for a sound mind in a sound body. Select active hobbies.

MAKE physical fitness fun; participate in individual and group sports; learn to swim; develop proficiency in carry-over sports.

HELP to make your ideals and the Explorer program into a vital force through the following:

PLAN and conduct public relations activities, using news media and personal appearances to inform sponsors, civic clubs, school assemblies, and public officials about your Post, its objectives, and the Explorer Code.

ADOPT "Each man add one" as a Post objective. Conduct a round-up and open house; encourage graduation into Exploring from Boy Scouting.

ESTABLISH friendly relations with packs and troops. Provide instructors and program features as may be helpful.

ELECT officers on the basis of leadership, personal integrity, moral fiber, and dedication to the ideals of exploring.

PLAN all Post activities carefully, well in advance, using the Explorer manual and quarterly for ideas. Follow with a critique. Adopt the "Ready" program and be prepared to co-operate with emergency organizations.

REDEDICATE yourself to learning, discussing, defending, and applying the ideals and standards contained in the Scout Oath and Law, the Explorer Code and Motto.

The Last Word

Almost everything that is great
has been done by youth.—Disraeli

Ahead is what you
can't get without using.

Instruction, like water, takes the shape
of the vessel into which it is poured.



Blessed are they who desire nothing,
for they shall never be disappointed.

Over the river and through the woods,
Now grandmother's cap I spy!

Hurrah for the fun!

Is the pudding done?

Hurrah for the pumpkin pie!

—Lydia Maria Child, *Thanksgiving Day*

Too many people are inclined to judge right
from wrong on the basis of which pays the best.

A schoolteacher was given a ticket for driving through a stop street. It called for her appearance in traffic court the following Monday morning. She went at once to the judge, explaining that she had to teach on Monday, and asked for an immediate hearing of her case. "So—you're a schoolteacher," said the judge. "Madam, your presence here fulfils a long-standing ambition of mine. You sit down at that table, and write 'I went through a stop street' five hundred times."



*Happiness is a butterfly, which when pursued is
always just beyond your grasp, but which if you will
sit down quietly will light upon you.*—Hawthorne

*It wouldn't be so bad if civiliza-
tion were at the crossroads, but
this is one of those cloverleaf jobs.*

A smile is a curve that can set a lot of things straight.

Those who have finished
by making all others
think with them, have
usually been those who
began by daring to think
with themselves.—Colton

In every feast remember that there
are two guests to be entertained:
the body and the soul; and that
what you give the body you will
presently lose, but what you give to
the soul remains forever.—Epictetus

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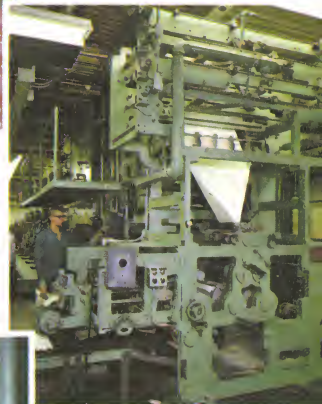
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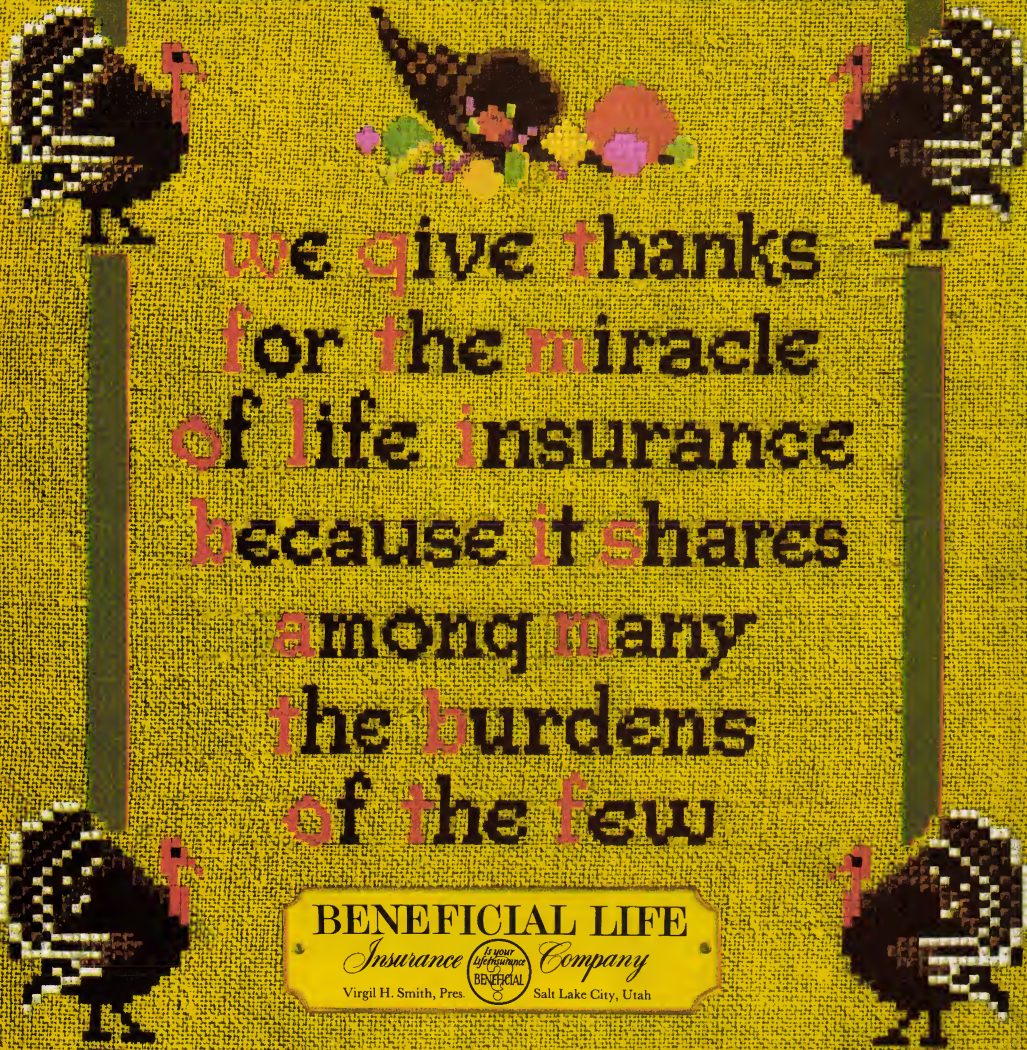


The giant 5 unit ATF Web Offset Press at Deseret News Press can produce top quality 4-color work. This is illustrated by the Improvement Era which is printed monthly on this press. The beautiful color section which appears with this November issue was produced on the ATF.



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for the miracle
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